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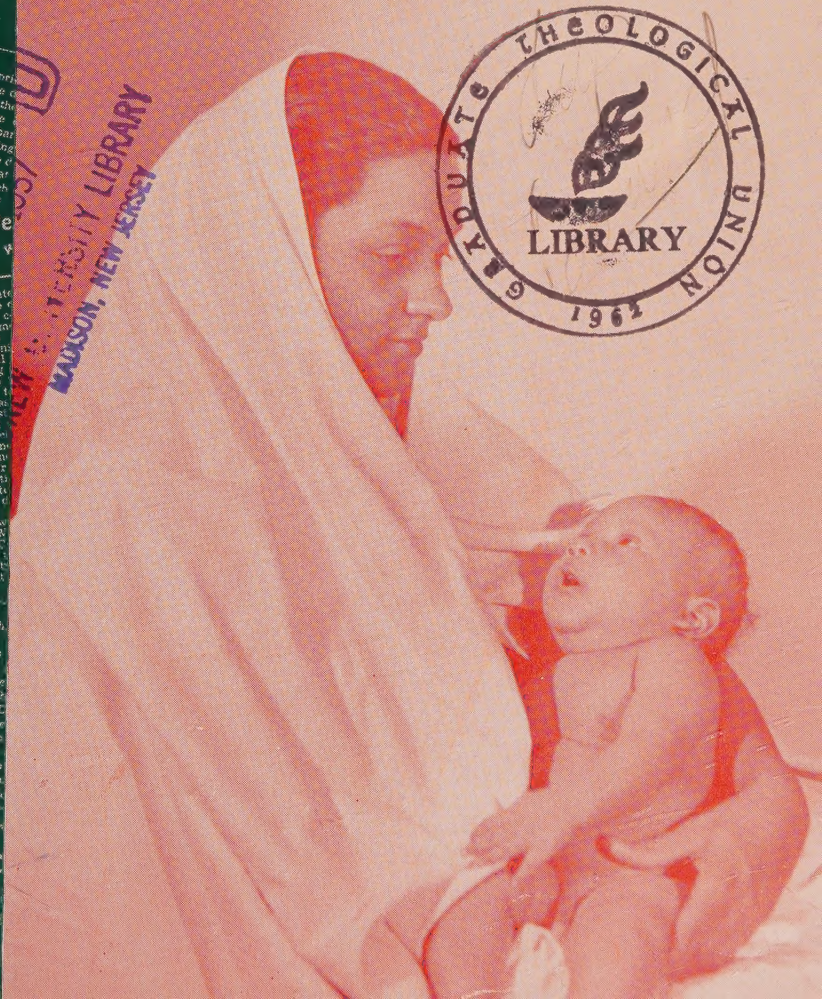

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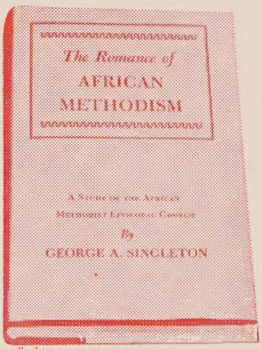

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Bishop E. C. Hatcher, President of the Board

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George A. Singleton, Editor

5828 Race Street, Philadelphia 39, Penna.

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ON THE COVER

CLEO PARKS, AND INFANT

Christmas is the time of the year when we honor motherhood, for nearly two thousand years ago Jesus, the Savior of the world was born of Mary, the Holy Mother. To be sure every birth is an overshadowing of the Holy Spirit, an act of the Divine. We approach the occasion reverently and with humble souls. "The word became flesh and dwelt among us, and we beheld His glory, full of grace and truth." The explanation lies wholly beyond the limits of scientific investigation. We believe where we cannot prove.

For years it has been the custom of the Review to present the picture of a mother and child as we think of Mary, and the infant Jesus, as a concrete symbol of deep appreciation, and religious devotion. The picture on the cover represents the likeness of Cleo Parks, and her son, Lyman Starling, wife and offspring of her and her exemplary husband, Lyman S. Parks, pastor of Bethel African M. E. Church, Ann Arbor, Michigan.

Mrs. Parks is an Indianian by birth, the same as her Reverend husband. She is an ideal minister's wife, and as a mother sets a noble example for her children. Through her the REVIEW sends Christmas greetings to all mothers everywhere: PEACE AND GOOD-WILL.

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Editorial

THE DAY AFTER CHRISTMAS

Yesterday was Christmas. Multitudes of believers and unbelievers thronged cathedrals, and meeting-houses to celebrate the birth of Jesus. Christmas carols, and inspiring hymns welled up from happy breasts. The radio carried programs appropriate to the occasion into millions of homes. The ever thrilling story was dramatized and shown over television the globe around, while from behind sacred desks and pulpits ministers proclaimed the glad tidings of great joy, as the celestial messengers did to the watching shepherds nearly twenty centuries ago above the moon-lit plains of Bethlehem.

Many families were re-united around festive boards, in keeping with their annual custom. The mail service was so over-laden with letters, greeting cards, and gift parcels that additional hands were employed to hasten delivery. Stores increased their sales and Santa Claus reigned supremely. Children accompanied by loving parents, relatives, and friends cast awesome eyes at advertising displays of toys. Railroad trains, buses, airplanes, and private automobiles were taxed to their capacity to transport the passengers. That was yesterday.

I

Across the intervening years let us go back to that first day after Christmas. Jesus was one day old. The Wise Men from the East having found Him 'born King of the Jews' and presented their gifts of gold, frankincense and myrrh were on their way back home with satisfaction in their hearts, as they rode along. Their tedious journey had been amply and richly rewarded. This was their first day after Christmas.

The frightened and mystified shepherds had had their fears allayed by the heavenly messengers when they received the glad tidings: "Fear not, for this is good news I am bringing you, news of a great joy that is meant for all the people. Today you have a Saviour born in the town of David, the Lord messiah." After having found the Child Jesus, they returned to their humble tasks with quickened spirits. Life in the Inn went on as usual, while Joseph comforted Mary among the cattle, pondering many things in her heart. The Word had become flesh. It was the day after Christmas.

Just how it happened cannot be explained in terms of biological science. It lies wholly beyond the limits of laboratory investigation. What the theologians call the Incarnation and the Gospel of John, "The word became flesh" for us a shadowing of the Holy Spirit. Thousands of books were destined to be written about the event, important councils would be held, dogma and creedal statements issued. Matthew and Luke have handed down to posterity detailed accounts of the Nativity,—the star in the East, the Magi's journey, the singing angels, the listening, watchful shepherds. Some say that the stories are poetry. What, if they are? They constitute the most epochal poems ever penned by mortal fingers.

II

As the royal visitors gazed worshipfully upon the newly-born infant Jesus, and beheld His chubby fingers as they clutched the tender breasts of His Mother, not one of them dreamt that one day these same fingers would touch blinded eyes and bring sight to them. They did not visualize how those hands would touch the bier of a widow's deceased son and bring him back to life, nor the voice now merely a prattle and coo would speak the word of forgiveness and pardon to sinners, tell the lame to walk, and call the dead from the tomb. Simon would cease fishing for perch in the Sea of Galilee to follow Him; James and John, sons of Zebedee, and Salome would leave their father's business in answer to the call. It was not within their vision to behold the matured One standing at the tomb of Lazarus, raising the beloved friend from the bonds of death. The ever memorable statement: "I am the Resurrection and the life" perhaps, would have been foreign to their thinking, and "He that believeth in me shall never die," the hope of myriads of His followers in later years.

There is a Negro spiritual which expresses in simple, beautiful language a most profound truth. Often we have heard Roland Hayes, Marian Anderson, and Carol Brice sing it with feeling, and captivating rapture: "Sweet Little Jesus Boy, They didn't know who You was." And they didn't. Had Herod known, he would not have

ordered the slaughter of the innocent children. As the child grew in stature, and increased in wisdom, His relatives failed to understand Him. John bares record:

"He came unto His own family,
And they received Him not."

Some of the people said he was a paranoiac, and crazy; while others said He was devil-possessed. They who once came to arrest Him, returned empty-handed and said: "Never man spake like this man." His closest friends and associates did not know Him. "Have I been with you so long, yet you have not known Me, Philip?" When the blind man was asked who restored his sight he replied: "I do not know, but there is one thing that I do know, whereas I was blind I now see." "They didn't know who He was."

At the finale of Jesus' life on earth His trial judges failed to know Him. Herod, Annas, Caiaphas, and the Roman Procurator, Pontius Pilate did not see Him in His true light. Had Judas known Him, do you think that he would have betrayed, and sold Him for about twelve dollars? When he came to himself it was too late, too late. A sinner, the thief on the cross realized who He was and was blessed in his dying hour to hear the consoling words: "This day shalt thou be with Me in Paradise." The Roman Captain of the Centurion band discovered Him and exclaimed: "Surely this was the Son of God."

III

This day after Christmas we look back to the most stirring events in all human history and recall the words of Messianic prophecy: "The sceptre shall not depart from Judah nor the lawgiver from between his feet until Shiloh comes." This is the "Righteous Branch" of Jeremiah, Ezekiel's Wheel in the middle of a wheel; Isaiah's Prince of Peace who was seen coming up out of Bozrah with dyed garments on, led as a lamb to the slaughter, and as a sheep dumb before its shearer. He is the unhewn, rolling stone of Daniel, the desire of the ages. The day after Christmas they didn't know who Jesus was. Many do not know today. He is no respector of persons. With Him all men are brothers under the skin. Colorlines and caste, racial segregation, and discrimination are foreign to His teaching, program, and way of life.

Christmas was yesterday. Today members of the Church are apathetic about social justice, economic squeeze, exploitation of weaker groups, and the millions of hungry brethren and sisters in distant lands. Today political over-rule, social domination, and racism mean more to many professing Christians than the intrinsic

worth of human personality. What is the Dutch Reformed Church in South Africa doing this day after Christmas, with its approval of the governmental apartheid program? Thank God for the World Council of the Churches, the National Council of Churches, the National Council of Church Women, the National Conference of Christians and Jews, organized labor, and other groups which have caught the light that radiated from Bethlehem's manger and are striving to make every day Christmas.

TO MEN OF GOOD-WILL

This day we catch somewhat of the deeper meaning of the angelic announcement of peace on earth to men of good-will. The rapid advance of scientific techniques and methodology in the field of aviation, atomic fission, and nuclear weapons have forced men to think in terms of the Christmas message,—PEACE. For mankind has at last arrived at the point where a war fought with modern tools will not only be Phyrrhic, but the end of civilization itself and life upon the earth. The hope of the world is now in goodwill to all men everywhere. With it the competitive pursuit for economic supremacy, commercial rivalries in the acquisition and distribution of processed goods will be resolved. The inhumane spectacle of sovereign states, and Senators organizing to circumvent the decree of the highest court in the land will be a thing of the past. They will come to recognize the universal fatherhood of God, and the brotherhood of man. The United Nations' Assembly will be more than an international Town Meeting, but an effective agency of good-will.

This day after Christmas we look forward by faith adamantine to the time when disease and poverty shall be banished from the earth. The white angels of mercy in hundreds of laboratories around the globe shall conquer cancer, diabetes, lukemia, tuberculosis, and many other diseases which through the years have destroyed millions of human lives. Earth shall yield her bountiful harvests, but all shall have and eat. There shall be no more war, for nations shall lay aside their guns for tractors, reapers and binders. The teeming millions in China, India, Russia, Africa, the adherents of Communism, and Democracy shall see eye to eye, and regardless of their ancient religious loyalties, for the sake of peace, and brotherhood, lift their many languaged voices and sing:

"Joy to the world the Lord is come,
Let earth receive her King;
Let every heart prepare Him room,
And heaven and nature sing."

The day after Christmas.

BETHEL AND ZION, UNITE

One of the significant aspects of the present era in the ecclesiastical world is the movement of the several denominations toward organic union. Press dispatches about the merging of church groups are almost commonplace. The Methodist Episcopalians which split in 1844 over the question of slavery, and gave birth to the Methodist Episcopal Church, South, and the Protestant Methodist Church, formally merged on May 10th, 1939 at Kansas City, Kansas, and resolved the problem of its colored members by placing them in a Central Jurisdictional Conference. To-day there is a gradual movement toward integration but no one is endowed with sufficient prophetic foresight to say just when its completion shall be consummated. Everything in America halts at the color line. However, as a result of the union of the Methodists they constitute the largest body of Protestant Christians in the world. Other denominational groups are moving in the same direction. The most recent is the United Church of Christ at Cleveland, Ohio which was formed as a result of a union between the Congregational Christian Church, and the Evangelical, and Reformed Church. This meant a combined membership of thirty thousand in Greater Philadelphia alone. Before the merger, the ministers of the groups had already united. A most significant statement was made by the Reverend Rogers P. Horton, a Moderator of the Delaware Valley Association of the Congregational Church: "THE UNITED CHURCH OF CHRIST OFFERS A CHALLENGE TO OTHER COMMUNITIES TO SEEK COMMON GROUND ON WHICH GREATER AREAS OF UNDERSTANDING AND COOPERATION CAN BE MADE A FORCEFUL REALITY IN PROTESTANTISM."

This is a challenge to the African M. E. Zion Church, and the African M. E. communion. If we are sincerely and deeply interested in the welfare of our people, we will meet it with mutual concern, and in the spirit of the Master. Especially is this a challenge to the sons of Richard Allen and James Varick, whose careers and contributions were similar. Both Bethel and Zion began as protests against segregation in the Church of God, about the same time. The doctrines, polity, and usages of the two churches are practically the same. In this enlightened age of ecumenicity, the struggle for first-class citizenship, and de-segregation, these branches of Methodism ought come together in ORGANIC UNION and do it NOW. It is needless to list the arguments in favor of it. Duplication of efforts, overlapping, and unnecessary competition would be eliminated both at home and abroad. The work all around would be immeasurably strengthened. Logic, reason, and common sense dictate concerted action for union. The areas of education, missions, health, social service, and expansion would be greatly enhanced. In this

day when the fatherland across the seas and our brothers in the islands are rapidly gaining self-determination, we should rise up and meet the challenge as an united church.

This challenge is not only to Bethel, and Zion, but it is facing the Christian M. E. Church as well. In the long, long run, perhaps after we shall have gathered to our fathers the great Methodist family may be one in fact, but that day is not nigh. In the meantime, we, as a people, ought merge. Two millions of United African Methodists, or under any other name would be a mighty army of the Lord, fighting for righteousness with the sword of the spirit in America. Our voice would be heard from the farthest mission point to the White House, and the World Council of Churches.

While we mark time, we are missing our opportunity for high achievement in the field of publication and journalism. I 'predict' that if the proper direction and guidance is not given to the people, they will eventually rise up in the dignity of the Christian manhood and demand certain programs of us. To achieve the goal of union, the spirit of Christ is imperative. Selfishness, desire for office, and place must be submerged. We must get behind the cross of Jesus Christ and push it forward. How long, O Lord, how long? The voice of Him who once exclaimed: "I am come that they might have life," can still be heard praying that THEY MAY BE ONE, AS WE ARE ONE. His seamless robe must not be torn asunder.

13th Connectional Christian Education Congress, A. M. E. Church

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Columbia, South Carolina

JULY 29--August 1, 1958

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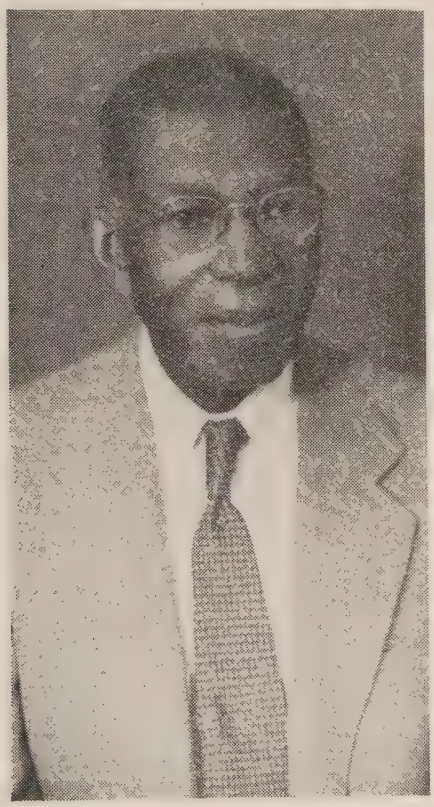
Executives

EDMUND DEAS WARD, MAN OF FIGURES

"Edmund Deas Ward, beloved husband of Alyne B. Onley-Ward, passed into the great beyond Wednesday evening August 14th, 1957 at 7:45 o'clock. He was born on March 15th, 1881, the third son of the late Georgiana Simmons and William Ward of Georgetown, South Carolina. Mr. Ward attended grammar school, and the Flegler High School in Marion. The latter institution was founded by Dr. S. F. Flegler, Presiding Elder of the Marion District and first missionary to Liberia. Mr. Ward was graduated from the high school and matriculated in Allen University, Columbia.



EDMUND DEAS WARD

After graduation from Allen Mr. Ward taught public school several years in his native state and went to reside in Jacksonville, Florida, where he joined the staff of The Afro-American Insurance Company in the capacity of Bookkeeper. He met and married his wife, Alyne, who was a native of the city. They continued to make Jacksonville their home until they moved to New York City in 1918. Immediately upon arrival he went into the employment of the Public National Bank as Bookkeeper. This was a signal honor, because it marked the first time in the history of New York that a Negro was employed in such a position. During the several years that he was thus employed by the institution he was a graduate student in Accounting at Columbia University, from which he received his degree as a Public Accountant.

In the year 1927 Mr. Ward joined the staff at Howard University as Assistant to the Secretary-Treasurer, the late Dr. Emmett J. Scott. He remained in this position three years. Having become a Christian in early life at Marion, his home, it was only natural that he should be active in church life, and religious work wherever

he found himself. Thus, while on the Administrative staff at Howard he enrolled as a student in the School of Theology, from which he was graduated. He was an active member of Metropolitan African M. E. Church, Washington, D. C.

Having purchased property on Long Island, the Wards terminated their stay in Washington to occupy their new home in Jamaica. The ambitious and persevering son of South Carolina established himself in his own business as a Public Accountant. His first office was located on Seventh Avenue near 136th Street in Harlem. From the outset he was successful and remained at this location many years. In time the daily commuting became too strenuous, so he transferred his business to his residence, where he continued to operate until a few months before his demise.

Shortly after having removed to Jamaica the Reverend and Mrs. Ward joined Allen African M. E. Church. He served faithfully as Assistant Pastor; first to the Reverend Dr. E. E. Tyler and to each successive up to and including the incumbent Dr. Emmer H. Booker. Mr. Ward never was robust and years finally began to take their inexorable toll. In the last two years his health failed to a marked degree. He was confined to his home and bed-fast for one year before his spirit was released. To mourn his passing were a devoted wife, Alyne; one brother, Isaiah, the youngest of six brothers; two sisters-in-law, Mrs. Cassius Ward, widow of the late C. C. Ward, M.D. of Jacksonville, Florida, who preceded him in death by one year and Mrs. Lucille Yeldell of Yonkers, New York, and a cousin, the Reverend George A. Singleton, Editor of the A. M. E. Review and a former pupil of Philadelphia, Pennsylvania, and a host of friends."

The above obituary by Mrs. Ward epitomizes the life story of "Cousin Ed," able and brilliant alumnus of Allen University, Christian gentleman, man of God, than whom a finer spirit never walked the turf of this planet. He was truly a man of high directed thoughts, honor and integrity. Years ago when the Editor of the Review was a mere boy in Conway, South Carolina, Professor Ward came to town as Principal of the Whittemore Graded School. He lodged beneath our hospitable roof and boarded at the welcome table of George C. and L. Z. Singleton 'on the hill.' These youthful hands found pleasure in cutting wood for his room and fireplace, filling the lamp with kerosene oil and keeping the chimney clean and bright. Even though the passing years have slipped away into the night of the centuries, he can still recall the smell of the light wood, oak, pine, and loblolly. With youthful arms full of the precious wood we entered the room with careful and respectful tread. It was Professor Ward's room.

He was dignified, proud, and immaculately dressed at all times. He was our pattern and inspiration. He liked to wear blue, jade green, and brown pin-striped suits. When ready to go out he would model before mother and say: "How do you like your oldest son?" He was an expert pensman, and his Spencerian writing was as correct, neat, and artistic as that which appeared in the old copy books. It was faultless. He was a teacher beloved. Even now we remember our first primer, a small linen book with ABCs and an object to explain each letter: A, Apple; B, Bumble Bee; C, Cat; D, Dog. We had difficulty with Z, for it was represented by a Zebra. We did not know whether the animal was a black mule with white stripes or a white mule with black stripes. Those days also bring back to memory our Appleton's Third Reader, and one lesson in particular, on the left-hand page near the front of the book. Upon it was the picture of six rabbits running. With our forefinger of the right hand we traced them. The reading was as follows, and we sang it: "Six little rabbits went out to run, up hill down hill, oh such fun. Jump, jump, jump, see how they run; Up hill, down hill, Oh such fun."

When 'School Breaking' time came Professor Ward taught us our little speeches and songs. Through the year we celebrated Easter, Children's Day, and Endowment Day as well as Christmas with suitable programs. These youthful hands helped gather decorative flowers for the occasion: roses, cape jesmine, violets, princess feathers, honeysuckle and the like. The little speeches are still stored away in the chambers of memory. Professor Ward sang a solo: "The Sinner and the Song." Viola Morris-Ross played the organ which is still stored away in a room at Bethel A. M. E. Church, Conway. But the 'breaking' of school was the high moment and unforgettable occasion. Our little suit was ordered by Professor Ward from Jacksonville. The day before the closing of school came and the parcel was not delivered, but behold on the afternoon of the great day came and the suit arrived. Had it not come, the chances are the Editor of the Review would not have been here to-day. His boyish heart would have broken.

Christmas time came and Professor Ward went home to be with his family. He was so kind as to take me with him. What a delight it was to board the three-coach train pulled by a wood-burning engine out the center of the Main Street toward Loris and Sanford toward Chadbourne, where we changed trains for one which came from Wilmington on its way to Columbia. Our youthful eyes missed nothing. The blue uniform of the porter with brass buttons. It interested us when he reached overhead, pulled the cord and called out the next station. We were interested in the red plush covered seats, the oil lamps which hung from the overhead of the coaches. The little towns along the way were harbingers of cities which we

would later see in nearly every state in the union, in Europe, and Asia, and the isles of the sea. A new world was opening before my gaze. Finally Marion was reached, our destination. There we formed a lasting acquaintance with Oscar Dunham and William E. Caldwell. The former a later classmate at Allen and Presiding Elder and the latter a linotypist and compositer printer with the Chicago Defender.

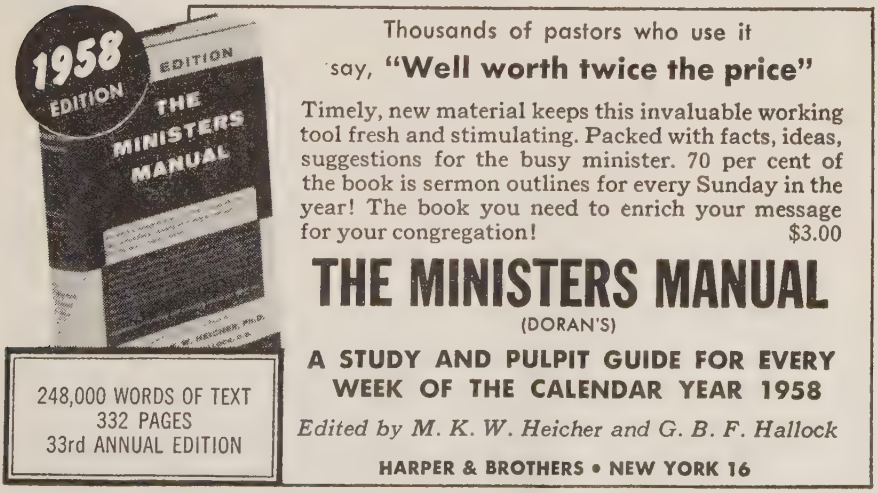
On Sunday Professor Ward took me to Sunday School and St. John Church, across the street and within a stone's throw of the unpainted house with its fireplace and open hearth. The older boys pitched horseshoes and played shinny in front of the old Flegler High School building. Across the campus stood the white house, one story, with green blinds, the home of Dr. Flegler, the sage of the town. His children were Alice, Willie, George, Eloise, and Lillian. The pastor of the St. John Church was a Reverend McCoy. The singing of the choir was impressive. We remember one number which they sang: "Working for the Crown." It was again inspiring to see Professor Ward so highly appreciated in his home town.

One day while he and his mother were talking around the fireplace I was impressed by her looks and said to her: "You look just like my father." She was smoking a clay pipe which was customary in those days. Shortly after our return home at the close of the holidays, she came to Conway on a visit and stayed at our home. One day when she and father were engaged in conversation and reminiscing they discovered that they were blood kin. From that day Professor Ward was to me "Cousin Ed." The pattern of slavery had scattered our ancestors and we knew not where they were. Our very soul was sad when Cousin Ed resigned the Principalship to enter other fields of service, but the mystic tie of love and affection grew stronger with the flight of time. We visited him at Howard University, New York City, where he was a Bookkeeper, Brooklyn, and Jamaica, New York. Whenever we visited the city we called. We saw him at the brink of the Jordan and reminded him of his rich, full and fruitful life—his contribution to others in his church and community.

We have only one regret. His alma mater in his home state failed to honor him who had reflected so much credit upon her, but his name is written down upon one of the bright pages of the Lamb's book on high. When last we stood by his bed we commended his soul to his Maker, and before leaving the room with our right hand upon his head we prayed: "The Lord watch between me and thee while we are absent one from another . . . The Lord bless thee and keep thee. The Lord make His face to shine upon thee and give thee peace." His face was wreathed in smiles of victory. At the funeral which was delivered by Dr. Emmer H. Booker, several sincere tri-

butes were paid, including words by Dr. A. Chester Clark, Secretary of Missions and J. W. P. Collier, Sr., who was a life-long friend; we sat with the family and by the side of the faithful, loyal, devoted widow. Above and back of the pulpit was a circular window which had been donated by Reverend Ward. His vision was for another site for a church and a new edifice. Just ere he passed his dream was realized in the purchase of a new location for Allen. The story was beautifully related by Dr. Booker. So, Cousin Ed, farewell, until heaven's morning breaks, and we join you, and the many whose lives you inspired and helped across four score years. Again, farewell.

Think of stepping on a shore
And finding it heaven!
Of taking hold of a hand
And finding it God's hand!
Of breathing a new air
And finding it celestial air.
Of feeling invigorated
And finding it immortality.
Of passing from storm and tempest
To perfect calm.
Of walking and knowing
"I am Home!"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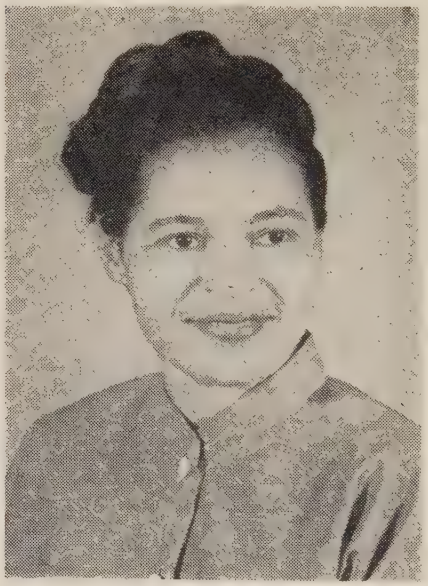
"THESE ARE THEY . . . "

REV. J. A. DeLAINE



MRS. ROSA PARKS

Reverend J. A. DeLaine while speaking trying to arouse his people to action on behalf of underprivileged children. Through such talks and efforts the people of Summerton were awakened to the extent that they with the NAACP legal help, have taken their case to the U. S. Supreme Court in the form of the Clarendon County School Segregation Case.

A favorite poem was being quoted:

"Oh, man, bow down to labour"
"Oh woman young but old
Oh hearts oppressed in the toilers breast
But crushed by the power of gold.

Keep on with your weary battle
Against the triumphant might
No question is ever settled
Until it is settled right."
—Taken in Liberty Hill AME Church. —E. C. Jones, Jr.

* * * * * * *

An African Methodist Episcopalian preacher and a Stewardess who forgetful to self, with courage and determination set off the spark which started the desegregation and integration flames all over this land and country. Long before Martin Luther King came into the picture as a leader the Reverend Mr. J. A. DeLaine of Summerton, South Carolina, caught the vision of first-class citizenship for his people and their children. He treasured it in his heart while a student at Allen University in Columbia. He talked of how the

white children in Clarendon County rode to school in buses, while black children walked in mud. He was righteously indignant and overmastered with the fiery zeal which drove Eighth Century Amos of Tekoah to Bethel.

Back home he returned after the session had ended, to cast his lot with his people at St. Paul, Liberty Hill, and roundabout. He gave them leaderhip, fearless and courageous. Many followed him. The accompanying picture shows DeLaine behind his pulpit striving to arouse his people to sign a petition which would start the wheels of justice moving. He had already counted the cost, laid no value upon his life, but that he might help his people. With the help of the N.A.A.C.P. the case was taken to the United States Supreme Court in the form of the celebrated Clarendon County School Case, which finally eventuated into the historic decision of May 1954. At last 'separate, but equal' was outmoded and declared illegal by the highest tribunal in the land. In his heroic efforts he often found a source of inspiration in the following lines:

"O man, bow down to labor,
O woman young, and old
Oh hearts oppressed in the toilers' breasts
But crushed by the power of gold.

"Keep on with your weary battle
Against the triumphant might;
No question is ever settled,
Until it is settled right."

In retaliation the enemies of Christian democracy burned DeLaine's house to the ground. His wife and relatives were deprived of their positions as school teachers. Economic sanctions were forced upon them. His life was in danger of being taken. For safety his Bishop transferred him to another Annual Conference and stationed him at Lake City. There his enemies burned his church and Bible. They fired shots at him and he left town making his home in New York City where he found asylum. For about a year he was without an appointment. An attempt was made to extradite him, but he was not a 'fugitive." He reported to the legal authorities. His family needed succor and support. Throughout his period of Gethsemane, one of his best friends was Judge Waites Waring, retired, who because of his righteous decision also left his home state and Charleston to live in New York. He had been instrumental in opening the ballot box to thousands of Americans of African descent. It is an obvious fact that DeLaine was a pioneer in the current struggle for first-class citizenship. Imbued with the spirit of Richard Allen, the founder of the African M. E. Church and after whom DeLaine's

alma mater was named, he sallied forth into the lists as a plumed knight. He suffered more losses than any other person along the Civil Rights frontier.

While DeLaine was having his experience of drinking from the hemlock cup of persecution, over in Alabama, the meaning of which is ironical: "Here we rest," Rosa Parks, a seamstress and Stewardess in a Montgomery African M. E. Church was riding a bus toward her home at the close of a day. She was ordered from her seat to the rear by the driver. Being tired, she refused to move. This was the beginning of the bus boycott movement in Alabama. Not *"Here we rest," but Here we walk.* The people of color decided not to ride the Jim Crow buses. They preferred to walk in dignity rather than ride as second-class citizens. They were harassed and imprisoned. Some of their houses were bombed. Laws were passed for the purpose of stopping the boycott. The case was appealed and the people won. Martin Luther King entered the picture as a leader, preaching non-violence, tolerance, forgiveness and love. A New Negro had arrived. He was undaunted by the Ku Klux Klan and the White Citizens' Council, but stood like a rock in the midst of a stormy sea. Democracy was on the march toward full equality before the law and full participation in power. At Washington, during the Pilgrimage of Prayer, King exclaimed: "Give us the ballot!"

The Parks episode brought forth Shuttleworth, Abernathy, R. W. Hilson and scores of others. Many white citizens sympathized with the boycotters and cooperated with them. Events moved forward at a rapid pace. The United States Supreme Court decision which outlawed segregation in public education, doing away with the doctrine of 'Separate but equal' was quite a blow to the standpatters, and protagonists for the statuo quo. Violence broke out in several places. It reached its climax in Little Rock, Arkansas when Governor Orval Faubus called out the State Militia to prevent black children from entering and attending the Central High School, in defiance of Federal law. President Dwight D. Eisenhower called out United States troops to safeguard the lives of the nine students and to uphold the law of the land. Troops still guard the school while the black children are attending. The pro-segregationist John Kasper ran afoul of the law and he is now serving a sentence of one year in prison.

DeLaine is in the state of New York pastoring Mt. Carmel African M. E. Church at New Rochelle, and Rosa Parks has gone to be hostess at Holly Tree Inn on the guest house on the campus of Hampton Institute, Virginia. Something in South Carolina and Alabama was started by this hero, and heroine, the result of which will effect not only their own people, all of America and the world, two-thirds of which is non-white. "Walk together, children, and don't you get weary. There's a great camp meeting in the Promised Land!"

REVIEWING THE NEWS

Andrew White, Editor of Religious Literature has published another book: IMPROVING THE SUNDAY SCHOOL. He is an able leader in his field. The book was printed by the African M. E. Sunday School Union Press, and should have wide reading. May the tribe of the Whites increase.

Barbara Evans-Meadows, A.B. (Talledega), daughter of the Reverend and Mrs. A. D. Evans of Detroit, has received a scholarship to pursue graduate studies in social work at Smith College, Northampton, Massachusetts.

The leading magazines of the country have given full coverage to the Arkansas High School incident. Special attention is called to Time, News Week, the Magazine Section of the New York Times, Saturday Evening Post, and U. S. News and World Report. Only Sputnik and the arrival of the Queen of England moved Governor Faubus from the front pages of the daily papers. The Journal of Negro History and the Crisis continue to be our outstanding magazines.

A Negro, Mr. Ulysses B. Blakley and a white pastor, Mr. Charles T. Leber, Jr., jointly assumed the pastorate of the oldest Protestant Church in Chicago, Sunday, October 20th. They have equal status as heads of the one-thousand-member church.

The New Jersey Methodist Conference in its 121st Annual Session, September 20th at Ocean City, N. J., approved a constitutional amendment proposed by the General Conference of the Methodist Church which would eliminate its present Central Jurisdiction, in which all Negro congregations are segregated and absorb them into four geographical jurisdictions.

Pushed by Premier Chou En-lai of Red China, President Gamal Abdal Nasser of Egypt has agreed to call a second conference of Asian-African countries in late December at Cairo. The first was held at Bandung, Indonesia, April 1955.

Dr. Joseph H. Jackson, pastor of Olivet Baptist Church, Chicago, Illinois, was re-elected President of the National Convention at Louisville, Kentucky on September 5. "Seeming defeat" was "turned into an overwhelming victory." The opposition stemmed from an amendment adopted in 1952 which limited the President's

tenure to four one-year terms. The chair ruled it unconstitutional and was sustained.

Sidney Jones, A.B., (Atlanta University), and LL.B., (Northwestern) is a former President of the Cook County Bar Association, Illinois. He is an active member of the Chicago Branch of the N. A.-A. C. P., the Urban League, and an officer in Coppin African M. E. Church. He is the first man of color to be elected an Alderman in the Sixth Ward, in which 40% of the voters are white.

Miss Cora M. Brown of Detroit is the first woman of color ever elected to the Michigan Senate. She has been appointed associate general counsel for the Post Office Department at a salary of $10,000 a year.

The largest group of World Lutherans, between 75 and 100,000 filled the Minnesota state capitol approaches, August 25th, and affirmed their belief that Christ frees and unites.

A distinguished group of American leaders, after composing a Declaration of Conscience Sponsoring Committee, of which Mrs. Franklin D. Roosevelt is Chairman, have signed a Declaration of Conscience in a protest against the racist *apartheid* policy which is being practiced in South Africa. The Reverend Donald Harrington is chairman of the American Committee on Africa. Among the many sponsoring members is Attorney Sadie T. M. Alexander of Union African M. E. Church. Contributions may be sent to 4 West 40th Street, New York 18, should one desire to participate in the Freedom Campaign.

Lucy Rose Adams, daughter of Dr. and Mrs. Eugene A. Adams of Columbia, South Carolina has received the degree of "Ph.D." from Ohio State University. She is a teacher at Tennessee State University. Her father is the Historian of the Church. His son, Dr. John Adams is President of Paul Quinn College, Waco, Texas.

Medicine Marches on! News comes that Robert W. Wilkins, M.D., 50, and William Hollander, M.D., 30, physicians in the Massachusetts Memorial Hospital have discovered a new drug to relieve high blood pressure. The medicine is called Chlorothiazide, and will be a blessing to multitudes. This comes hard upon the heels of the recent discovery of a new drug for the treatment of diabetes to be taken orally.

Ghana's Finance Minister, Hon. K. E. Gbedemah was refused service in a restaurant at Dover, Delaware, because he is non-white. To show the nation and Ghana how he felt about it President Dwight Eisenhower invited the distinguished gentleman to breakfast at the White House. Vice-President Richard Nixon was present. The latter also entertained the Minister at his residence. When the Vice-President was in Ghana for celebration of the independence he was entertained by him. "Nobility obliges."

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THE HISTORIAN'S EASY CHAIR

The Fourth Session of the Louisiana Annual Conference opened on Wednesday, September 30th, 1868 at 9:00 a.m. The church was located at the corner of First and Monroe Streets, Vicksburg, Miss. Bishop James A. Shorter, being absent, the Reverend Charles Burch was elected President. Among the Traveling Elders were T. W. Stringer, M. M. Clark, C. C. Doughty, and H. R. Revels. Stringer was a pioneer in Mississippi, and introduced Free and Accepted Masonry into the state. Clark was a graduate from the Lutheran Seminary at Gettysburg, and in 1852 was Editor of the Christian Recorder. He was later pastor of St. James, New Orleans. Revels was elected to the United States Senate and held the seat once occupied by Jefferson Davis, President of the Confederacy. Doughty assisted in the organization of St. James, New Orleans.

In the Baltimore Conference of 1881 two of the Elders were Doctors of Medicine, the Reverends Daniel P. Seaton and Francis J. Peck. The late Wellington G. Alexander, Dean of the B. F. Lee Theological Seminary at Edward Waters College, was admitted into the Conference. Levi Jenkins Coppin was appointed by Bishop Daniel Alexander Payne as pastor of Bethel, Baltimore in 1874 at Cambridge, Maryland. When the Disciplinary Questions were asked seven of the ministers were marked by their brethren for various reasons.

The first sessions of the Baltimore Conference were held in the home of Don Carlos Hall, a layman, who was born in the state of Delaware. This continued until 1820. Hall died in 1823.

W h i l e the late Carl M. Tanner, son of Benjamin Tucker Tanner was pastor of Metropolitan, Washington, D. C., the society raised $6,000 in eight months, January 27, 1919. By this effort all of the indebtedness was cleared. Out of appreciation the pastor and wife were presented a heavy five piece sterling silver set with a large tray. It is a treasured possession of the widow who resides in Chicago. The couple were unaware of the presentation at the time.

From 1818 to 1826 Richard Allen, the first Bishop, served as Book Steward. From 1826 to 1835 Joseph M. Corr was the first regularly appointed General Book Steward. He was from Charleston, S. C., and died October 1836.

In 1841 the New York Conference passed a resolution that the Church publish a monthly periodical. It appeared in 1842 under the name of THE AFRICAN METHODIST EPISCOPAL CHURCH

MAGAZINE with George Hogarth of Brooklyn, New York as Editor. This was fourteen years after the Reverend Samuel Cornish and John B. Russwurm founded and published FREEDOM'S JOURNAL. The African M. E. Church was a pioneer in the field of journalism. In 1848 the CHRISTIAN HERALD WAS published at 48 Hand Street, Pittsburgh, Penna., with Augustus R. Green, Editor. The name was changed at New York in 1852 to the *Christian Recorder*. Today African Methodism publishes the oldest paper and magazine by people of African descent. Incidentally the Christian Recorder was feared by slaveholders and proscribed. Abraham Lincoln had several copies sent to the black soldiers in blue who fought to preserve the Union and to destroy slavery.

As the Historian sits in his Easy Chair, which is by no means 'easy,' and pores over records of early African Methodism he would be extremely happy if he could find pictures of many of the truly great founding and pioneer fathers of the Church, such as Reubin Cuff, Don Carlos Hall, Stephen Hill, Henry Harden, and their glorious company. We have pictures of only three of the SIXTEEN IMMORTALS: Richard Allen, Daniel Coker, and Peter Spencer. Oh for the likeness of W. D. W. Schureman, Augustus R. Green, George Hogarth, Jordan Winston Early, and J. F. A. Sisson. Fortunately we do have pictures of seven itinerants who were in the Philadelphia and Baltimore Conferences of 1818.

When Benjamin Franklin Lee, whose autographed photograph looks down from the wall upon the chronicler, came to Wilberforce as a student, he was a hostler, and was not allowed to sleep with the students, but after thirteen years the shunned boy from Gouldtown, New Jersey, was President of the institution.

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President Eisenhower Speaks To The Nation

Tells Why He Sent Combat Troops To Little Rock

For a few minutes this evening I should like to speak to you about the serious situation that has arisen in Little Rock. To make this talk I have come to the President's office in the White House. I could have spoken from Rhode Island, where I have been staying recently, but I felt that, in speaking from the house of Lincoln, of Jackson and of Wilson, my words would better convey both the sadness I feel in the action I was compelled today to take and the firmness with which I intend to pursue this course until the orders of the federal court at Little Rock can be executed without unlawful interference.

In that city, under the leadership of demagogic extremists, disorderly mobs have deliberately prevented the carrying out of proper orders from a federal court. Local authorities have not eliminated that violent opposition and, under the law, I yesterday issued a proclamation calling upon the mob to disperse.

This morning the mob again gathered in front of the Central High School of Little Rock, obviously for the purpose of again preventing the carrying out of the court's order relating to the admission of Negro children to that school.

Whenever normal agencies prove inadequate to the task and it becomes necessary for the executive branch of the Federal Government to use its powers and authority to uphold federal courts, the President's responsibility is inescapable.

In accordance with that responsibility, I have today issued an executive order directing the use of troops under federal authority to aid in the execution of federal law at Little Rock, Ark. This became necessary when my proclamation of yesterday was not observed, and the obstruction of justice still continues.

It is important that the reasons for my action be understood by all our citizens.

As you know, the Supreme Court of the United States has decided that separate public educational facilities for the races are inherently unequal and, therefore, compulsory school segregation laws are unconstitutional.

Our personal opinions about the decision have no bearing on the matter of enforcement; the responsibility and authority of the Supreme Court to interpret the Constitution are very clear. Local federal courts were instructed by the Supreme Court to issue such orders and decrees as might be necessary to achieve admission to public schools without regard to race—and with all deliberate speed.

During the past several years, many communities in our Southern States have instituted public-school plans for gradual progress in the enrollment and attendance of school children of all races in order to bring themselves into compliance with the law of the land.

They thus demonstrated to the world that we are a nation in which laws, not men, are supreme.

I regret to say that this truth—

the cornerstone of our liberties — was not observed in this instance.

It was my hope that this localized situation would be brought under control by city and State authorities. If the use of local police powers had been sufficient, our traditional method of leaving the problem in those hands would have been pursued. But when large gatherings of obstructionists made it impossible for the decrees of the court to be carried out, both the law and the national interest demanded that the President take action.

Here is the sequence of events in the development of the Little Rock school case:

In May of 1955, the Little Rock School Board approved a moderate plan for the gradual desegregation of the public schools in that city. It provided that a start toward integration would be made at the present term in the high school, and that the plan would be in full operation by 1963. Here I might say that, in a number of communities in Arkansas, integration in the schools has already started and without violence of any kind. Now, this Little Rock plan was challenged in the courts by some who believed that the period of time as proposed in the plan was too long.

The United States court at Little Rock, which has supervisory responsibility under the law for the plan of desegregation in the public schools, dismissed the challenge, thus approving a gradual rather than an abrupt change from the existing system. The court found that school board had acted in good faith in planning for a public-school system free from racial discrimination.

Since that time, the court has on three separate occasions issued orders directing that the plan be carried out. All persons were instructed to refrain from interfering with the efforts of the school board to comply with the law.

Proper and sensible observance of the law then demanded the respectful obedience which the nation has a right to expect from all its people. This, unfortunately, has not been the case at Little Rock. Certain misguided persons, many of them imported into Little Rock by agitators, have insisted upon defying the law and have sought to bring it into disrepute. The orders of the court have thus been frustrated.

The very basis of our individual rights and freedom rests upon the certainty that the President and the executive branch of Government will support and insure the carrying out of the decisions of the federal courts even, when necessary, with all the means at the President's command.

Unless the President did so, anarchy would result.

There would be no security for any except that which each one of us could provide for himself.

The interest of the nation in the proper fulfillment of the law's requirements cannot yield to opposition and demonstrations by some few persons.

Mob rule cannot be allowed to override the decisions of our courts.

TROOPS WON'T RUN LOCAL AFFAIRS

Now, let me make it very clear that federal troops are not being

used to relieve local and State authorities of their primary duty to preserve the peace and order of the community. Nor are the troops there for the purpose of taking over the responsibility of the school board and the other responsible local officials in running Central High School. The running of our school system and the maintenance of peace and order in each of our States are strictly local affairs, and the Federal Government does not interfere, except in very special cases and when requested by one of the several States. In the present case, the troops are there, pursuant to law, solely for the purpose of preventing interference with the orders of the court.

The proper use of the powers of the executive branch to enforce the orders of a federal court is limited to extraordinary and compelling circumstances. Manifestly, such an extreme situation has been created in Little Rock. This challenge must be met and with such measures as will preserve to the people as a whole their lawfully protected rights in a climate permitting their free and fair exercise.

The overwhelming majority of our people in every section of the country are united in their respect for observance of the law — even in those cases where they may disagree with that law.

They deplore the call of extremists to violence.

The decision of the Supreme Court concerning school integration, of course, affects the South more seriously than it does other sections of the country. In that region I have many warm friends, some of them in the city of Little Rock. I have deemed it a great personal privilege to spend in our Southland tours of duty while in the military service and enjoyable recreational periods since that time.

So, from intimate personal knowledge, I know that the overwhelming majority of the people in the South —including those of Arkansas and of Little Rock—are of good will, united in their efforts to preserve and respect the law even when they disagree with it.

They do not sympathize with mob rule. They, like the rest of our nation, have proved in two great wars their readiness to sacrifice for America.

And the foundation of the American way of life is our national respect for law.

In the South, as elsewhere, citizens are keenly aware of the tremendous disservice that has been done to the people of Arkansas in the eyes of the nation, and that has been done to the nation in the eyes of the world.

At a time when we face grave situations abroad because of the hatred that Communism bears toward a system of government based on human rights, it would be difficult to exaggerate the harm that is being done to the prestige and influence—and, indeed, to the safety—of our nation and the world.

Our enemies are gloating over this incident and using it everywhere to misrepresent our whole nation. We are portrayed as a violator of those standards of conduct which the peoples of the world united to proclaim in the Charter of the United Nations. There they affirmed "faith in

fundamental human rights and in the dignity and worth of the human person," and they did so "without distinction as to race, sex, language or religion."

And so, with deep confidence, I call upon citizens of the State of Arkansas to assist in bringing to an immediate end all interference with the law and its processes. If resistance to the federal court order ceases at once, the further presence of federal troops will be unnecessary and the city of Little Rock will return to its normal habits of peace and order—and a blot upon the fair name and high honor of our nation in the world will be removed.

Thus will be restored the image of America and of all its parts as one nation, indivisible, with liberty and justice for all.

Good night and thank you very much.

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REMINISCENCES

Of the Proclamation of Emancipation

By BISHOP H. M. TURNER, D.D., D.C.L.

We are now upon the verge of the fiftieth anniversary, since the Immortal Abraham Lincoln, then President of the United States, by the grace of God hurled against the institution of American slavery the thunderbolt which had been smelted in the furnace of fair play, justice and eternal equity.

Well do I remember the circumstances and incidents connected with my surroundings and experience on that occasion. I had, but a few years before the great Civil War began, left South Carolina, the state of my nativity, with a young and beautiful wife, and had gone to Baltimore to enter the Itinerant Ministry of the A. M. E. Church, which Church I knew nothing about till by chance I visited New Orleans in the fall of 1857, and was told of its existence by that man, Rev. Dr. Willis R. Revels, the then pastor of the St. James A. M. E. Church, which providentially, had found its way into that city. He was not through explaining the condition, prospects, and the intention of this ecclesiastical body, that I had never heard of before, till I arose from my seat and offered him my hand and said, "I wish to join your Church." As he extended his right hand I said, "This is only the commencement, and you can put me through whatever crucible your church law demands, as I was free born, and think I can stand the test." I drew from my pocket my license as a Local Preacher in the M. E. Church, South, which he carefully read and said, "I will receive you again before my whole congregation Sunday, day after tomorrow," which he did in due form. The St. James Quarterly Conference recommended me to the next session of the Annual Conference, which was to meet in St. Louis, Mo., in August, 1858.

When Conference met in St. Louis I was present, and was admitted on probation after standing what I regarded a rigid examination, and trying to preach a trial sermon, which the Annual Conference severely criticized for three hours the next day. I thought I would fail to be admitted till finally Bishop Payne arose and said, "Now brethren, you know that this young man, Bro. Turner preached a more able sermon than one-half of you can deliver, for he did not know what was going to be his text till I gave it to him as he was entering the pulpit. Yet I regard his effort highly commendable." These words or remarks of Bishop Payne turned the tide, and I was unanimously admitted on probation into the traveling work. Then Bishop Paul Quinn, who was occupying a seat in the Conference, rose from beside Bishop Payne and came to where I was sitting and said, "My young brother, you need not be discouraged, because these older men went for you as they did everybody who is admitted into the Conference has experienced the same

thing, and a number of applicants have gone out of the door and have never been seen since. They treat everybody that way, before you enter upon it." Bishop Payne transferred me to the Baltimore Conference, and assigned me to the Tissue St. Mission, where I received from ten to twenty-five cents a week for support. I frequently had to give my wife ten cents to go to market. She would buy one cent of this two cents of that, and three cents of something else, but she would purchase enough in one way and another to provide a respectable meal. Thus we had to exist on that amount, and what the people would voluntarily donate, till I was sent to another mission, which generally allowed me fifty cents a week. Somehow we managed to live with an occasional lecture from myself on the subject of Physiology, until Bishop Payne chanced to pass by our residence one day and came in and inspected my library and was dumfounded at our books and the various subjects which they treated. The Annual Conference was only a few weeks off, and he appointed us to Israel Church, which had several hundred members, in Washington, D. C. We had a fine congregation and every seat filled, and Israel Church was the center of attraction. Rev. A. M. Green, D.D., now of the Louisiana Conference, reported my sermons and gave me a notoriety and a popularity every Monday, which increased the size of my congregration till hundreds had to stand out doors and listen as best they could to the words which came out through the windows. I am under a debt of gratitude to Dr. Green from that day to this.

The Civil War between the states was then in full blast, and the seeming odds were at that time in favor of the Confederate forces, or to use a familiar term, "the rebel army." The agitation of enlisting colored soldiers was engaging public attention. Israel Church was only a couple of hundred yards from the United States Capitol, where mighty speeches were being made in the United States Congress in favor of enlisting colored men in the Union army. On several occasions I could be found in the galleries of the United States House of Representatives, listening attentively to such great men as Lovejoy, Henry Winter Davis of Maryland; Kelly, of Philadelphia, and in the gallery of the Senate of the United States, while such men as Charles Sumner, of Boston; Wade, of Ohio; Wilson, of Massachusetts; Bishop Simpson, of the Methodist Episcopal Church, and others of great distinction and eloquence, either spoke or preached to the vast throng of listeners.

In 1862, on the 22nd day of September, Mr. Lincoln issued a proclamation that in a hundred days, unless the rebel army disbanded, and the several Southern states resumed their relation to the general government, he would declare the slaves in all the states free with a few local exceptions. The newspapers of the country were prolific and unsparing in their laudations of Mr. Lincoln. Every orator after reviewing in their richest eloquence, concluded their speeches and orations by saying, "God save Abraham Lincoln," or "God bless our President." Mass-meetings were held in Baltimore, Philadelphia, New York, Boston, Cincinnati, Cleveland,

St. Louis, San Francisco and hundreds of minor towns, and such a time I never expect to witness on earth in the future. I may witness such a time again in heaven, but not in the flesh.

In the great Union Cooper Hall in New York City, a colored man leaped and jumped with so much agility when the proclamation was read that he drew the attention of every man and woman, till Mr. Lincoln's proclamation was scarcely listened to. New songs were sung and new poems were composed, and the people shouted to such an extent that horses became frightened, and many ran away and smashed carriages into kindling wood. Whites and blacks realized no racial discriminations. On the first day of January, 1863, odd and unique conditions attended every mass-meeting, and the papers of the following day were not able to give them in anything like detail. Long before sunset Israel Church and its yard were crowded with people. The writer was vociferously cheered in every direction he went because in a sermon I tried to deliver I had said that Richmond, the headquarters of the Southern Confederacy, would never fall till black men led the army against this great slave-mart, nor did it fall and succumb to the general government till black men went in first. This was only a popular prediction, and delivered under a general excitement, but strange to say, it was fully realized.

Seeing such a multitude of people in and around my church, I hurriedly went up to the office of the first paper in which the proclamation of freedom could be printed, known as the "Evening Star," and squeezed myself through the dense crowd that was waiting for the paper. The first sheet run off with the proclamation in it was grabbed for by three of us, but some active young man got possession of it and fled. The next sheet was grabbed for by several, and was torn into tatters. The third sheet from the press was grabbed for by several, but I succeeded in procuring so much of it as contained the proclamation, and off I went for life and death. Down Pennsylvania Ave., I ran as for my life, and when the people saw me coming with the paper in my hand they raised a shouting cheer that was almost deafening. As many as could get around me lifted me to a great platform, and I started to read the proclamation. I had run the best end of a mile, I was out of breath, and could not read. Mr. Hinton, to whom I handed the paper, read it with great force and clearness. While he was reading, every kind of demonstration and gesticulation was going on. Men squealed, women fainted, dogs barked, white and colored people shook hands, songs were sung, and by the time cannons began to fire at the navy-yard, and follow in the wake of the roar that had for some time been going on behind the White House. Every face had a smile, and even the dumb animals seemed to realize that some extraordinary event had taken place. Great processions of colored and white men marched to and fro and passed in front of the White House and congratulated President Lincoln on his proclamation. The President came to the window and made re-

sponsive bows, and thousands told him, if he would come out of that palace, they would hug him to death. Mr. Lincoln, however, kept at a safe distance from the multitude, who was frenzied to distraction over his proclamation.

I do not know the extent that the excitement in Russia led to, when the humane Emperor proclaimed the freedom of twenty-two million serfs, I think in 1862, but the jubilation that attended the proclamation of freedom by His Excellency Abraham Lincoln, I am sure has never been surpassed, if it has ever been equaled. Nor do I believe it will ever be duplicated again. Rumor said that in several instances the very thought of being set at liberty and having no more auction blocks, no more Negro-traders, no more forced parting of man and wife, no more separation of parents and children, no more horrors of slavery, was so elative and heart gladdening that scores of colored people literally fell dead with joy. It was indeed a time of times, and a half time, nothing like it will ever be seen again in this life. Our entrance into Heaven itself will only form a counterpart. January 1st, 1913, will be fifty years since Mr. Lincoln's proclamation stirred the world and avalanced America with joy, and the first day of next January, 1913, our race should fill every Church, every hall, and every preacher regardless of denomination should deliver a speech on the results of the proclamation.

—Reprint from the *A. M. E. Review,* 1912

Race Relations and The American Church

By EDGAR A. LOVE

I. *The Church and Race*

It is trite to say that we are living in a crucial time—a time of challenge and of decision. Time is of the essence in the meeting of the challenge and the answer must be forthright and unequivocal. The challenge comes particularly to the Church, and in no uncertain terms, from strong and powerful and somewhat sinister forces, chiefest among which are these: (1) communism, (2) the rising tide of nationalism, and (3) the aggressive upsurge of old religions.

Communism seeks to dominate the minds of men, in order to achieve control of the world. This godless government ideology, which becomes really a form of religion to its adherents, says in short: Religion is an opiate of the people, it has failed to give people happiness and the abundant life; it separates people rather than cements them into one agreeable whole; there is no place for God in human thinking or action; the State is supreme, and man has significance only as he serves the State. The Communists say theirs is to be a classless society in which all men are to share alike.

Such an ideology makes a tremendous appeal to subject people and people who are discriminated against because of race, color, or

creed; and the Communists have taken advantage of the present social and political revolution going on among subject people and the discontent and dissatisfaction among people who suffer under discrimination and segregation. They have taken advantage of this world unrest and are attempting, not to stop it, but to channel it for their own uses.

The second great challenge which comes to the Church comes from subject people of the world who want to be free, independent nations. Will the Christian Church lend its moral support to their aspirations? Or is the Christian Church at one with the great Western Colonial powers?

The third great challenge comes from the aggressive rebirth of the old religions and the formidable outreach of Mohammedanism. Buddhism and Hinduism, which for centuries were quiescent and dormant, have recently become very much alive and are taking on new forms, sometimes even taking Christian hymns and using them in their services, substituting Buddha and Gautama for God or Christ.

And Mohammedanism, an offshoot of Judaism, always aggressive and missionary, is winning thousands of subjects in the newly awakened lands of the world. It makes much of its lack of discrimination among its members. They present a solid front wherever they go, and all adherents worship together.

Into such a world situation the Methodist Church of the United States comes to play its part. Is the church at home strong enough in its Christian foundation to sustain the superstructure of a world Christian Church? Is its practice sufficiently in harmony with its pronouncements to make a strong appeal to subject people and especially to people of color? (And we must remember that the Western nations, the bastions of the Christian religion, are responsible for "color" being the big issue in the struggle for the religious mind of the people of the world.)

Looking at itself as it is today, the Methodist Church must make its decision *now* as to whether it will be what it wants to be—a world church. Before trying to see what that decision ought to be (will have to be), let us review briefly the history of that church in regard to race.

When one speaks of race in this connection, it is common knowledge that we mean the Negro and that the chief problem of race in the United States concerns him. So we are talking primarily of him when we speak of race. (I am very well aware that there a r e other racial problems with "people of color" in the United States as distinguished from "colored people" — Negroes).

The Negro has been a part of the Methodist Church from its beginning in the United States. John Wesley baptized the first Negro convert in 1758. The first group to gather for a meeting at the home of Philip Embury in 1766, included a Negro servant girl. There was no organized effort to keep the Negro slave from the influence of the gospel and from membership in the church. The early Methodists, however, were opposed to slavery, particularly Bishops Asbury and Coke, and

John Wesley, the founder and early leader of Methodism. The latter wrote in his diary, ". . . shall not our Lord in due time have these heathens also for his inheritance?"[1]

So great was the influence of the gospel among these people, that by 1816 one fourth of the Methodist Episcopal Church were Negroes. They received the gospel from the same preachers and in the same churches with their masters, but the galleries or a special portion of the church was assigned to them. From the beginning of the church in America, it took on the social pattern of the environment in which it found itself, which pattern had early decreed that the two races must live and function separately in all the relationships of life.

This pattern covered not only the slave states but also the non-slaveholding states, and the humiliations suffered by the Negroes under this system early led to a defection from the church on the part of a group in old Saint George Church in Philadelphia and to the organization of an independent all-Negro church. This was in protest to the unChristian action on the part of the members of St. George, which is reported by Singleton to be so unethical and unChristian as to pull men from their knees at the communion table because they attempted to commune with white brothers. "You must get up, you must not kneel here," the Reverend Absalom Jones was told. To which he replied, 'Wait until the prayer is over, and I will get up and trouble you no more.' The trustee beckoned to another trustee to come to his assistance. He came, and went to William White, to pull him up. 'By this time prayer was over, and we all went out of the church in a body and they were no more plagued with us in the church.' "[2] The resulting Negro church now claims a membership of more than a million and a quarter.

In 1820, because of similar treatment, a group withdrew from the church in New York City and formed the African Methodist Episcopal Zion Church, which body today claims a membership of more than 600,000.

In 1870, the Methodist Episcopal Church, South, which separated from the Methodist Episcopal Church in 1844 over slavery, set aside its colored membership into an independent organization—the Colored Methodist Episcopal Church, now the Christian Methodist Episcopal Church. This church now numbers more than 375,000. The withdrawal of this group, according to Garber, was voluntary, with the blessing of the Methodist Episcopal Church, South, and this is the only Negro Methodist Church "whose existence is not the result of schism or secession."[3]

Toward all these independent Negro Churches, the parent organization, whether the Methodist Episcopal Church or the Methodist Episcopal Church, South, has been generous in its support and cordial in its relationship to them within the framework of segregation.

Immediately following the great schism in the church over slavery, efforts on the part of men of good will were made once again to unite these two great bodies with the Methodist Protestant Church, which

in 1828 withdrew over the matter of lay representation. "The Long Road to Union" is well discussed under that title by Bishop John M. Moore, and also by Paul N. Garber in his book, *The Methodists Are One People*. For this article it suffices to say that finally a plan was produced which is the present plan of organization of the Methodist Church, bringing about unification under the jurisdiction system. This system contains within the parent body six administrative units — five geographical and one racial. It is to be noted in passing that no attempt was made to bring into this union the great independent Negro bodies who are also Methodists.

This plan of unification which united three branches of Methodism compromised with the Southern church by including all Negro conferences and missions into a racial jurisdiction.

Although there had been separate Negro churches and conferences in the Methodist Episcopal Church, these were not constituted by law; and the Negro in the Church was vigorously opposed to legalized segregation within the Church and voted decisively against the plan of union: ministers — 583 for, 823 against; laymen — 253 for, 477 against.[4] Many of those who voted for the plan did so chiefly for two reasons. First, they did not want to be a stumbling block to the union of Methodism. Secondly, they felt that though this plan was a compromise, it would defeat itself ultimately through the wholesome contact that the Negro membership of the church could have with the white membership of the church, particularly in the South. The latter believed that such a compromise could not last under the impact of the new understanding that must come when Christian people see each other for what they are as individuals and face squarely up to what they ought to be as a corporate body in Christ.

Many specious arguments have been made for the segregated unit in the Methodist Church, chieftest among which has been the argument that such an organization allows for greater development of indigenous leadership and racial development. The writer wonders which is to the greater advantage of the church of Christ and the people called Christians: whether certain individual Negroes can come to places of leadership, or whether the total group of Negroes would be to better advantages through an unsegregated church allowing wholesome religious contacts at all levels.

After seventeen years of union with the segregated unit, the church must now face up to its position as a world church and make its decision accordingly. Tremendous changes are taking place in our day, and the hour of decision is upon us. No longer can pious pronouncements satisfy a world looking for results. We must make what we say we believe equate with what we do. "We multiply human communications and bungle human relations."[5] "No longer must we talk about closer fellowship within respective jurisdictions."[6] But something must be done to make a closer fellowship among all people across jurisdiction lines or with the elimination of jurisdictions.

Christianity makes no distinction

as to race. "The church is the undivided body of Christ whose mission is to unite all races and nations into a single brotherhood of worship and love." What is important is no longer tribe or nation, but individuals. The ancient Jew thought himself a people set apart, but Jesus came among them teaching the fellowship of all who believed in Him. They crucified Him for it, but when He died the veil of the temple was rent in twain from top to bottom. Separation, isolation, and segregation by His death thereby received its death blow.

Jesus put the individual — the crowning glory of God's creation, and His first concern—at the center of His gospel. Peter discovered in his relationship to the centurion that "God is no respector of persons"; and Paul declared that "of one blood has He created all nations to dwell together on the face of the earth." Organized Christianity has often prostituted the basic beliefs and teachings of Christ—the Fatherhood of God and the brotherhood of man—to the extent of allowing race to make a difference, even to the point of segregation.

According to *The Churches and Segregation*: "The Church, when true to its higher destiny, has always understood that its gospel of good news has a two-fold function, namely:

"To create new men with new motives;

"To create a new society wherein such men will find a favorable environment within which to live their Christian convictions."[7]

If such be the real function of the Church, then there must be no limitations placed upon the individuals within that Christian environment to live their Christian convictions.

The Methodist Church at its last General Conference set up a Commission to Study and Recommend Action Concerning the Jurisdictional System.[8] It is evident that the church realizes that something must be done to make easier the transfer of a local church from one conference to another and the transfer of a conference from one jurisdiction to another, and finally, for total abolition of the Central Jurisdiction and p e r h a p s all jurisdictions. Amendments were adopted by the General Conference and sent down to the local conferences for ratification.[9]

In keeping with the trend of the times in which we are living, which is inevitably and irresistibly moving in the direction of one world and one people—the human family — The Methodist Church in America can take the leadership in the Christian conquest for the religious mind of the world by taking the following steps. First, there should be created in the Methodist Church a commission to make overtures to the great independent Negro Methodist Churches for organic union. The Methodist Church, the mother church, which is responsible for the schism, because of its intolerant attitude in other days, should take the initiative in exploring the possibilities with independent Negro Methodist Churches for one organic Methodist Church. Such a movement would have overtones which would be heard around the world, if they were made with sincerity and carried through with appropriate speed.

Secondly, it must take steps toward the elimination of segregation within its own organic structure.

As is true of the Methodist Church, so must each denomination in the United States of America today make the basic teaching of Christianity synonymous with Christian practice (living). "Segregation (on account of race) is a tragic evil that is utterly un-Christian . . . and is a blatant denial of the unity which we all have in Christ."[10] The Western Christian Church, in conforming to the pattern of Western culture and social practice, has let color of skin be a decisive factor in its corporate existence. This denies the Oneness of the Body of Christ. There must be no compromise, no equivocation, no marking time, no backward steps. The going on toward a completely integrated church at every level must be accelerated. Ministers of the gospel of Christ must be fearless prophets proclaiming the truth "that God is no respector of persons," that "all are one in Christ Jesus." Too long, too many have been but perfunctory priests administering around established altars and speaking what they think the people want to hear.

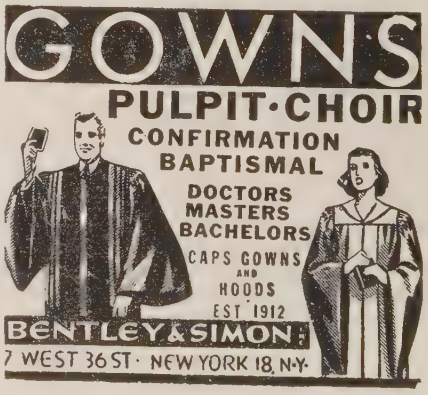
Above Grant's tomb along Riverside Drive, New York City, are inscribed these words: "That Peace Might Prevail." Across from it is International House, above whose portals blaze forth the words: "That Brotherhood Might Prevail." There can be no peace in our world until brotherhood has become a reality in human existence. Where better to begin the practice of it than in the Christian Churches of America? Then will Christian America be strong enough to support the extension of Christ's Kingdom in all lands among every people.

EDGAR A. LOVE, B.D., S.T.M., D.D., was for several years Superintendent of the Department of Negro Work in the Methodist Board of Missions, and active in various interdenominational movements. He is now Bishop of the Baltimore Area, Central Jurisdiction, The Methodist Church.

[1] Wesley's Journal, No. II.
[2] Singleton, G. A., The Romance of African Methodism, New York: Exposition Press, 1952, pp. 16-17.
[3] Garber, P. N., The Methodists Are One People, Nashville: Cokesbury Press, 1939, p. 68.
[4] Zions Herald, May 12, 1937, p. 586.
[5] Lord, J. W., Zions Herald, Feb., 1956, p. 2.
[6] Statement of College of Bishops, Southeastern Jurisdiction, quoted in Virginia Methodist Advocate, Feb. 17, 1955, p. 5.
[7] The Churches and Segregation—An official statement and resolution adopted by the General Board of the National Council of the Churches of Christ in the U. S. A., in Chicago, Illinois, June 11, 1952.
[8] See Discipline of The Methodist Church —1956, Par. 2013, p. 686.
[9] See Discipline of The Methodist Church —1956, Par. 26, note pp. 19-20.
[10] Text of Race Relations Message by the National Council of the Churches of Christ in the U.S.A.

—Baltimore, Maryland

"At least once a day one should hear a small song, read a good poem, see an excellent picture and if possible speak a few remarkable words."



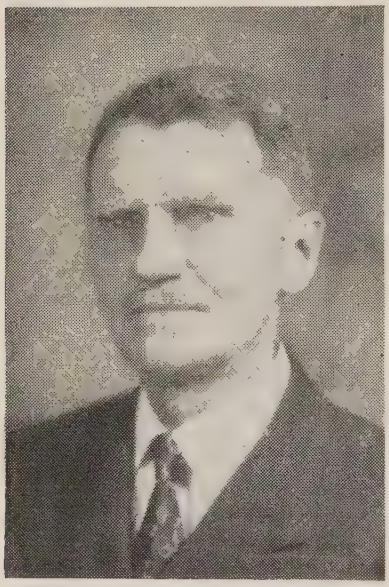
ADORATION OF THE SHEPHERDS

This is a reproduction of "The Adoration of the Shepherds" by Giacomo Bassano, 16th century Italian painter of the Venetian school. The painting hangs in the Metropolitan Museum of Art in New York City. (Religious News Service Photo.)

WILLIAM PAUL QUINN

A Unique Biographical Sketch of a Pioneer Missionary

By REV. J. P. Q. WALLACE, D.D.



REV. J. P. Q. WALLACE

The subject of this sketch made his first visit to this community in the latter part of the summer of 1836.

He had visited an A.M.E. Church organized two years before in Oxford, Ohio, and was enroute to Indianapolis, Ind. He was carrying at that time the credentials of a traveling Missionary and Organizer of the A. M. E. Church and had letters of introduction from prominent members of the Society of Friends in Philadelphia, New York and far off England.

The Friends (or Quakers as they love to be called today) were the dominant class in the community and dominated its affairs. Scattered among them were about fifty men and women of our group, all engaged in gainful employment. This was one of the few localities in Indiana where we could live in safety and enjoy a measure of freedom.

Paul Quinn often said that this circumstance and the friendly attitude of the people, especially the Quakers, influenced him in his decision to make Richmond, Ind., his future home.

He arranged for a return visit and on Sunday, September 23, 1836, preached to a good sized audience in a grove at the east edge of the town. Later the same day in the two-room log cabin of Cornelius Overman, who lived at what is now 419 South 5th Street, he organized the fifteen persons assembled into a Methodist Society. This was the beginning of our local Bethel A. M. E. Church. It is one of the few surviving, of the many organized by him in this section.

Most of the churches he organized were in rural districts and have been abandoned because of the migration of our group to the larger towns and cities.

It was generally known in this community that Paul Quinn was of foreign birth, but many of our forebears, having no knowledge of an India in Asia, believed him to be a West Indian.

A Directory of the City of Richmond, published in 1865, and other publications in our local library give his birthplace as Calcutta, India. His parents were Hindus and he was born near the close of the 18th century; the exact date is not known.

The original marker erected over his grave by his widow gave the year 1800. That stone fell in decay several years ago and was replaced by the Churches of the Richmond District with a granite monument which bears the simple inscription 1800-1873. The latter is the year of his death.

An article in the Richmond *Telegram,* a weekly, published February 28, 1873, gives this account of his life prior to his arrival in America: "His father and uncle were mahogany merchants, the latter being very wealthy. From infancy the cruelties practiced by the Hindus upon each other, both in peace and war, were revolting to him and this repugnance was strengthened at about the age of 17 years by hearing Elizabeth Walker, a Quakeress who went from England on a mission to India. He did not profess to have been converted under her preaching but was so convinced of the truth of her doctrines especially with regard to war, intemperance and the like, that he began not only to defend but advocate them among his acquaintances. This caused his father to disown him and finally banish him from the home. Subsequent persecutions by his countrymen caused him to decide to leave his native land. Some English sailors befriended him and with their aid he obtained passage to Gibralter and from there to Sheffield, England. Here he came under the notice of Samuel Hicks, interested in maritime trade with America, who found passage for him to Long Island, N. Y., the home of a brother, Elias Hicks. (This Elias Hicks headed a movement in 1827 that resulted in the organization of the so-called Hicksite Friends.)

Sometime later we find him in the employment of a lumberman in New Hope, Cecil Co., Maryland. Here he was converted and united with the M. E. Church. Not long after he was licensed to exhort and later to preach locally.

Finding his color a bar to further advancement and hearing of the success of the A. M. E. Church, he moved to East Point, Pennsylvania, and was received into the local A. M. E. Church, at that time in charge of a Rev. Collins.

The next year, 1824, at the Conference held in Philadelphia, Rev. Collins introduced him to Bishop Allen, and his name was placed on the Conference Roll. His first assignment was laying out a circuit in Bucks County, Penn. He laid out this Circuit with great success, showed extraordinary ability as a worker and organizer and was complimented by the Bishop at the next Session of the Conference.

Serving the Churches in his circuit, he rode horseback; before his coming, preachers on circuit either walked or had some kind of conveyance. Paul Quinn always loved to boast he was the "first circuit rider in the A. M. E. Church."

After several years of successful service, because of some disagreement with Bishop Allen he resigned from the Connection and returned to

New York City. This was an incident in his career about which he never talked. Clergymen in the East —his contemporaries—have left the record "of his organizing a Church in New York City that at one time had 150 members." He did not prove to be a very successful Pastor and, very much discouraged, was thinking of returning to the Mission field when news of the death of Bishop Allen reach him. He immediately resigned from his Church and winding up his affairs proceeded to Philadelphia. Here he met Bishop Morris Brown and presented his application for re-admission to the Connection.

Bishop Brown knowing his peculiar talents for the Mission field received him with the "proviso, that he go West and speed up the Connection." This he agreed to do and it was said "he rode out of Philadelphia the next morning headed for the West." Apparently he had made no other preparation than a good night's rest.

Traveling by stage coach, or, most of the time, on horse back, he visited every nook and corner of what was once the Northwest Territory, permitting no hardship or danger to interfere with his mission. In twelve years he organized as many Churches as were in the Connection when he received his Commission. At the General Conference held in Pittsburgh in 1844, he was elected 4th Bishop of the Church and assigned the new Episcopal District which his labors had created. He was the only individual in the history of the Church elevated to the Episcopacy direct from the Mission Field.

All the contemporaries of Paul Quinn agreed that he was not very learned, but had ready wit, a talent for organization and was a powerful preacher of the evangelical type.

Having a remarkable memory for Bible verses which he could quote at great length, he preached with great deliberation; there was no trace of foreign accent in his speech and he had a voice of great carrying power that made him ideal in the open air where much of his preaching was done. In his sermons he could enumerate, in the style of St. Paul, the danger and persecutions he had undergone for the sake of the Gospel, in a dramatic and convincing manner, and could describe, as he said, "the only two places where he knew men went after death," with an earnestness that brought conviction to many of his hearers.

Always a Churchman, he took no part in the political discussions of the day. Slavery, he said, was just another sin against God and man. On occasion he would denounce the Slaveholder in his sermons; and he generally climaxed his remarks with his favorite expression, "May God have mercy on him; I never will."

His attitude on this question caused his imprisonment in unfriendly communities on the grounds that he was disturbing the peace. Once he was detained several days in St. Louis until his ministerial papers arrived from Richmond. Attempts to break up his meetings were frequent, but generally unsuccessful. Many stories were told of how Paul Quinn, who was a large and powerful man—6 feet, 3 inches in height and weighing more than 250 pounds—always took a hand in

forcibly ejecting intruders bent on disturbance. On one occasion, at Mason, Ohio, where he was to preach at a camp meeting conducted by the Rev. Dan Winslow, the pro-slavery crowd attempted to break up the service. In the melee Bishop Quinn was stabbed in the thigh. It proved to be only a flesh wound and after some first aid he hobbled to the speaker's stand and proceeded to flay the slavery crowd in such strong terms that his friends, fearful of further violence, guarded him out of town.

Paul Quinn was married twice, his first wife dying while he was a circuit rider in Pennsylvania. Several years after he was elevated to the Bishopric, he married Mary Jane Sims, a widow living at that time in Hamilton, Ohio. She brought her three daughters and son to the home he had prepared for them at 221 S. 6 St. Here they lived very happily in a style befitting his station, entertaining friends and the notables of the day.

Paul Quinn to the end of his life clung to the habits of his early days, riding horseback to Conferences and meetings, preaching and ministering to Churches, large and small, with that personal oversight that had brought him great reputation and fame.

Suffering many years from a stomach ailment, which the Doctors of the day pronounced cancer of the pyloric orifice, after a lingering illness of four months, he passed to his reward, February 23, 1873. The newspapers of the day record, "His remains were followed to their last resting place in Earlham Cemetery by the most imposing procession ever seen in the city."

Down through the years his grave has been a shrine to which all gatherings of the A. M. E. Church meeting in this city have made a pilgrimage.

His familiar figure riding through the streets was long remembered and his name and fame have become a part of the cherished traditions of this Quaker City.

—Indianapolis, Indiana

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JEAN JACQUES ROUSSEAU

By OLIVER W. H. CHILDERS, S.T.B., A.M.

Few men have been so widely acclaimed and given credit for so large influence, and few men have been so severely criticized and blamed for so much of the ill of mankind, as Jean Jacques Rousseau. Some men attribute to him the present day bent in philosophy, the fore-runner of our Democratic system of government and every History of education devotes considerable space to his influence upon modern education. To have been given credit for so much of the good things in the world and to have been blamed for so many of its ills, marks him as a person of remarkable talent. What I have read of him indicates to me that there was an extraordinary combination of strength and weakness, of truth and falsity, and of attractiveness and repulsiveness in the man. Contradictions seem evident throughout his life.

These contradictions are so glaring. To write a masterpiece upon the training and development of children and then give his own children to a foundling society; to condemn the social institutions of the time bitterly and yet take part in the social life; to preach the blessings of moral and virtuous living and at the same time outrage all sense of decency in his own personal conduct, these are contradictions in his life that are glaring and so noticable. Yet there is something in the man to admire and also praise. His contribution to the welfare and blessing of mankind, it may be, atones for the weaknesses he possessed.

The life of Rousseau is well-known. He was born at Geneva, of Swiss-French parentage in 1712. At the time his birth-place was renounced for its intellectual vigor and moral character. It was the home of John Calvin and here the noted theologian had wrought to make the place famous for domestic purity, simplicity of social order and freedom in government. In this environment Rousseau grew up. His early life was one of indulgence. He was allowed considerable freedom and selected most of his reading from romances. This experience fixed in him a native tendency to sentimentality and even to sensuality. He was loose in morals and frequently in trouble. "At the age of sixteen he had been kept by a mistress aged thirty, who divided her favors between him and her gardener." He was engaged to tutor the son of M. deMably and had to be dismissed for robbing the cellar. He was the lover of a house-keeper Therese Levasseur, a woman far below his station and ability, by whom he had several children. These children were turned over to a foundling society. It is said Rousseau never saw them afterward.

He was a person of pleasing personality, was loved, admired, and adulated by the whole of high society in Paris and other cities where he resided. This society curiously took pleasure in humiliating itself before

him and even adoring his moral perversions. It idolized him for his literary genius and dined him, lauded him and just about worshipped him. When he spent a period at one home and was about to leave there was a contest among his admirers for the opportunity to lavish favors upon him. When he got into trouble with the police the whole of high society hastened to his rescue. The contradictions in his life show in his temperament. He was gay, fond of entertainment and entered the life of society with great alacrity and then he was a prey to persecution mania, mistrusted friends, quarreled with fellow workers and literary associates, half mad and finally completely mad.

His contributions to philosophy and educational theory are based upon a simple idea, "the return to nature." With this as the basis of his theory three great writings came from his pen: "Discourse on the Origin and Foundations of Inequality among Men"; "The Social Contract" and "Emile." It is said his ideals grew out of his own life.

In his life and in his theories, the emotions rather than reason dominate; natural instincts and desires are supreme. Hence a return to nature. He held the idea that man is naturally good and that all his ills and contortions are due to an artificial life. By human convention all sorts of relations and conditions may be heaped upon man. To get at the real man we must strip them all away. Back to the simple life of primitive man and start there and develop the person according to "nature" Life in society has enslaved man. "The working of metals, and agriculture, the acquirement of property, the growth of civil society, are successive steps in the process of enslavement."

—Rogers P. 403.

Men were better off before science and government made their artificial life. Rousseau's chief idea is the unity of the self. He would remove all artificial restrictions and allow natural tendencies to have full sway.

Rousseau held that progress is only a mirage. In 1749 he came by chance across the theme for a prize essay offered by an Academy in France. The idea thrilled him and he wrote so eloquently, forcibly and effectively that he won the prize. The theme was "Has the restoration of the Sciences contributed to purify or corrupt manners"? He took the negative side and argued that the restoration of the sciences have contributed to corrupt manners. Rousseau argued that primitive man's life was spontaneous, it was simple, happy, contented, earnest, honest, that formal, selfish, superficial, inhuman life as found in Paris society had corrupted this pure life. The society of culture, wealth and position had marred the beauty nature had given to man and that they were not the things that would contribute to his happiness. The following paragraph from the Discourse on the Arts and Sciences speaks this message better than I can:

> "External ornaments are no less foreign to virtue, which is the strength and activity of the mind. The honest man is an athlete, who loves to wrestle stark naked; he scorns all those vile trappings, which prevent the exertion of his strength, and

were, for the most part, invented only to conceal some deformity.

Before art had moulded our behavior, and taught our passions to speak an artificial language our morals were rude but natural; and the different ways in which we behaved proclaimed at the first glance the difference of our dispositions. Human nature was not at bottom better then than now; but men found their security in the ease with which they could see through one another, and this advantage, of which we no longer feel the value, prevented their having many vices."

—Page 132

Rousseau in a way practiced what he preached. He saw the hollowness of the society in which he moved, he saw that it was only a veneer and he tried to put himself outside of it. He saw the deception and so he wore the simplest of clothes and earned his living copying music. He had a fortune in his grasp but refused it. As far as it was possible he tried to sever his connection with a sham civilization. He stuck to his determination to the end of his life.

The essay "On the Origin of Inequality Among Men" and the Essay on "The Social Contract" deal with his philosophy of the political state. The first one is devoted largely to an imaginary description of the state of society among primitive men. The Social Contract is the treatise that contains the basic doctrines of the French Revolution and the Declaration of Independence of the United States. In both of them the idea of the natural man prevails. Government is the result of a "contract" among the people by which some are given delegated power to rule, while the remainder of the people give to the government thus formed by agreement can be dissolved when the parties no longer agree. In the state the simple wants of the masses predominate.

The leisure class, the selfishly indulgent, an aristocracy with its ill-gained wealth are not tolerated. The government provides for all the people. The "natural man" is not hampered or held down, freedom prevails and the ideal life is developed.

Present Society is not natural. Man is bound in chains, is not free. This paragraph at the opening of the book sets forth what he thinks of government in general; "man is born free; and everywhere he is in chains. One thinks himself the master of others, and still remains a greater slave than they. How did this change come about? I do not know. What can make it legitimate? That question I think I can answer" (The Social Contract Book). In the ideal state the following condition obtains: "Each of us puts his person and all his power in common under the supreme direction of the general will, and, in our corporate capacity, we receive each member as an indivisible part of the whole."

—(Social Contract)

"At once, in place of the individual personality of each contracting party, this act of association creates a moral and collective body, composed of as many members as the assembly contains votes, and receiving from this act its unity, its common identity, its life and its will."

(Social Contract) This paragraph

sounds very much like what Dr. Brotherston says is true of the member of the primitive tribe, he knows himself only as a member of the whole.

Rousseau argued that society should become natural. He found a conflict between moral men and immoral society. What did he mean that society should become "natural"? He meant that society should correspond to the better nature of man, that part of him that wanted to be good, just, decent. That society which became an instrument of man's regeneration was the right society and natural.

In Rousseau's day everything was artificial, sham, veneer, not natural. It was repugnant to him. In the society in which he moved the little children were dressed like adults, they were taught the manners of polite society like adults, they were required to have the conversations of adults. All this was unnatural and entirely foreign to what should be. As he sought in the "Social Contract" and the "Origin of Inequality Among Men" to free the common man from society's trappings, so he sought to free childhood in his educational doctrines set forth in his great treatise called "Emile." The work is a long tale, part novel, part didactic exposition describing the education of the youth appropriate to his ideal society. Education according to "nature" is his great ideal. The child is taken from society, from school, from his parents and placed under a tutor who brings him up in contact with nature's beauties and nature's wonders. Everything is good that comes from the hand of the author of nature—it degenerates at the hand of man. This opening sentence gives the clue to his ideal "God makes all things good; man meddles with them and they become evil. He forces one soil to yield the products of another, one tree to bear another's fruit." —(Emile Bok 1.)

Emile recommends that education be undertaken at four different periods of the life of the person, or that in the four periods of his life the methods necessary for the period be applied. These periods are (1) from one to five; (2) from five to twelve; (3) from twelve to fifteen and (4) from fifteen to twenty. In the first period restraints upon freedom and indoor life should be abolished. The thwarting of natural inclinations and desires should be prevented. Punishment for acts the child is unable to comprehend or has no conception as to their rightness or wrong should not be given. He holds that a child is "bad" because it is weak. The principal thing to consider at this age of his life is his physical development. Little attention should be paid to his moral and intellectual development.

Education from five to twelve is of vital importance, for it is the most critical period of human life. Moral training should be undertaken and should be done through "natural consequences." "Exercise the body, the organs the senses and powers, but keep the soul fallow as long as you can" is his advice. Allow him to have intimate contact with the forces and phenomena of nature. He is discovering his world, hence he weighs, counts, compares, tests and examines as he goes about.

From twelve to fifteen is the time

to begin intellectual education. He, the child, is full of curiosity and this must be encouraged. Only those branches for which the youth has a natural taste should be pressed. The study of life according to nature is recommended, such as one finds in a book like Robinson Crusoe. He recommends interesting the youth in a trade at this time.

From fifteen to twenty is the most important period. Up to this time Emile's body, senses and brain have been formed; now the matter of his heart interests should be consider others. The bases of the moral and religious education is to be found in the emotional nature. Also the youth will learn through doing.

Rousseau's influence upon education has been large. He caused men to turn away from artificial methods and put their attention upon natural interests in the development from within and not something from without. Not external force but a working of natural instincts and interests is the true way. The idea of education as an acquisition of information is surmounted by the one of expansion of natural powers. His idea was the fore-runner of the one of growth as the true way of education.

By dwelling upon a single idea "back to nature" Rousseau became the chief product of the enlightenment, the father of the French and American Revolutions and the fore-runner of Modern educational theory.

—Boston, Massachusetts

Dr. Childers is Presiding Elder of the Boston District in the New England Conference. He holds the B.S. Degree from Northeastern University, B.D., Central Theological Seminary, S. T. B., Craine Theological Seminary, and A. M. from Tufts University. He is the builder of Wayman African M. E. Church, Dayton, Ohio. Currently he is writing "OUT OF MY LIFE AND WORK."

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CLEMENT'S COMMENTS

By T. ANDREW DREDDEN

"FAR better it is to dare mighty things, to win glorious triumphs, even though checked by failure, than to take rank with those poor spirits who neither enjoy much nor suffer much, because they live in the gray twilight that know not victory nor defeat."

—Theodore Roosevelt

For a long time we have been telling you: THERE'S A BIG THING COMING OFF UP THE ROAD, and some of you did not take me seriously, now you are ready to say, "Mr. Chairman, I am ready for the question." Experience is a great teacher, but some folk just will not profit by it. Once more you are reminded of a dictum by Socrates, the great philosopher: "If a man could see the outcome of his actions before he acted, he would be careful as to how he acted." This holds true not only with Governors, but with everybody, even in church. Selah.

For months you have been number one on the agenda in Congress, television, radio, press, and news media. The preacher, J. A. DeLaine, and a Stewardess, Rosa Parks started it, and Governor F a u b u s assisted mightily. God still moves in a mysterious way. He uses the wrath of men frequently to His divine purpose. Just put your trust in Him; honor, obey, and serve Him. Multitudes of Strom Thurmonds talking countless hours, and all of the helmeted legions of Arkansas, and Rome will not be able to stop or impede your march toward the kingdom. Keep on praying for your enemies, and His.

Say what you will or may about science. It is a wonderful leveller. Think of the radio, television, telephone, electric appliances. Before them all men are equal. Even a Cadillac driven along a modern turnpike has to respect a Ford, and the color of the driver's skin is never questioned. When airplanes fall and crack up, the passengers are liable to injuries and wounds, and destruction irrespective of so-called race. "Do you follow me?"

Again, read up on theodicy! Lightning, hurricanes, tidal waves, earthquakes, fire, plagues do not recognize color lines. Lake Charles to the contrary notwithstanding. A f t e r some disasters they may bury the victims in but THERE'S A BIG THING COMING OFF UP THE ROAD when such will not be the order. Have you read Joel Rogers' great book, "Nature Knows No Color-Line?" It is well worth your while, in the event that you have not. "Reading makes the full man." It is all right to read newspapers, but good books are of more value.

While some people are spending their time trying to keep you down, and using soldiers to defy the Supreme Court's decision, yea to prevent one little black child from entering a school building built by taxes from peoples of all hues and colors Russia launched a Satellite which flies around the earth once

every ninety-six minutes, fired five hundred-sixty miles into space, and has frightened the daylight out of many. We have been telling you all the time about another SPUTNIK way up in heaven, who sees all that you do, and hears all that you say. He is writing all the time, and some day everyone of you must stand naked before Him, and give an account of your deeds done in the body. Pray fiercely for the members of the KKK, and the LIGHT CITIZEN'S COUNCIL. Your Bible has something to say about sheep, and goats in THAT DAY. Have mercy!

Ask some brilliant historian to tell you the name of the black member of the Georgia Legislature in 1868 who offered a resolution asking that Jefferson Davis, leader of the rebellious states, be pardoned, and if you have not kept up with current events, have him inform you as to the whereabouts of JOHN KASPER.

"THE ONLY THING NECESSARY FOR THE TRIUMPH OF EVIL, IS THAT GOOD MEN DO NOTHING." ". . . they live in the gray twilight that knows not victory nor defeat." The high souls who thru the years pointed the pathway to loftier heights set no value upon their own lives. To mention a few: Joseph, Moses, John the Herald, Jesus, Paul. To the list add Justin, Huss, Luther, Ridley, Allen, John Brown, Turner, DeLaine. Preach it. Text: Joshua 1:1. You may find another. You are welcome.

Your President is to be commended for his firm stand in the Little Rock school situation. If Faubus had been permitted to get away with his defiance of law, and the decree of the Supreme Court, then all of the Governors and states which desired might have followed him, and the government would have been broken down. God always has a man in the hour of crisis. Many churches, people, and organizations are standing by him. If America is to survive she must have the goodwill of the teeming millions of dark-skinned people in the world who do not live in the South. They constitute two-thirds of the earth's population. India, China, Africa, the islands of the sea have the floor. SPUTNIK!

There is no such thing as a *black* brain. Have you forgotten Professor Carver, or Gandhi? You still have Marian Anderson, Jackie Robinson, Hank Aaron, and Wes Covington. Among the nine black boys and girls who are being opposed from entering the Central High School at Little Rock there may be a religious, moral, and scientific mind which America may need in the years to come. Who knows?

Did you read about the Smithsonian archeologists who recently found bones of two ancient men, about 60,000 years old in the Shandiar Valley of the Zagros Mountains. Years from now somebody may find yours. "We have no continuing city." All must die. "Oh why should the spirit of mortal be proud!" Complete the poem for it is true.

Well, they are now talking about making space trips to the moon, and distant planets, and they will make it. Better stay upon the earth and

learn how to live together as brothers, for you do not know what may be out there. Those Moonians, and Martians may be of anthracite complexion. SPUTNIK! Merry Christmas, and a Happy New Year!

Jesus Amidst the Tensions of Palestinian Judaism As Viewed in the Synoptic Gospel Records

BY GEORGE ALEXANDER SEWELL, Ph.D. (Boston)

1. *A Statement of the Problem with Limitations.* The primary problem of this dissertation is to determine the Synoptic Gospel view of the manner in which Jesus met the various conflict-situations present in the social intercourse of the Palestinian community of the first century A.D. This problem necessarily demands consideration of such questions as: (1) Did Jesus meet conflict-situations with a consistent pattern of action? (2) If so, what was it? (3) If not, then how may we explain his actions?

Essentially, the concern here is with the behavior of Jesus as seen in interpersonal relations — persons interacting socially. This study proposes to observe Jesus' demeanor as He is caught up into the various struggles of His time. In the main, this work is not concerned with Jesus' teaching *per se*. Whenever His teachings are considered here, it is only in order to comprehend the implications of what He said in terms of behavior—what He did.

As may be seen, this study is limited geographically and politically to Palestine, religio-culturally to Judaism. Its primary data are confined to the Synoptic Gospel records, the goal in mind being not to analyze Jesus' historical acts as such, but to portray the ways in which the Synoptic writers viewed them.

2. *The Research Plan.* Chapter two surveys the social milieu of the first century — historically, politically (sectionally), economically, culturally, and religiously — which is seen to be fraught with a diversity of human struggles, unbalanced behavior, open disputes, aggressive hostility, subtle aspects of antagonism, and often open revolt. Chapter Three examines the records of each of the Synoptic Gospels for incidents of conflict and/or tension contained therein. After all of the incidents have been extracted from the gospel records, it becomes necessary to segregate the incidents according to their conformity to a previous definition. It is discovered that the conflict - situations tend to divide themselves into the following general classes, or sub-groups: miscellaneous, personal, intra-group, secondary, and primary. The seventeen primary conflict/tension-situations then become the elementary data upon which this investigation is contingent. Those situations are as follows: (1) Healing of the Paralytic, (2) The Call of Levi, (3) Violating the Fast, (4) Plucking Corn on the Sabbath, (5) Healing on the Sabbath, (6) Casting out Demons, (7) John's Question to Jesus,

(8) The Rejection at Nazareth, (9) Transgressing the Tradition, (10) Opponents seek a Sign from Heaven, (11) The Question of Marriage and Divorce, (12) The Cleansing of the Temple, (13) The Question of Authority, (14) The Question of Tribute to Caesar, (15) The Question of the Resurrection, (16) The Question of the Great Commandment, (17) Jesus' Question concerning David's Son.

Chapter Four analyzes each of the seventeen primary conflict situations. Two different methods of analysis are used, which, besides revealing certain facts, also serve to check and to supplement each other. The first is by an Analytical Schema. This schema is composed of ten column-heads: (1) The Situation, or Incident, (2) Texts, (3) The Charge, or Question, (4) By Whom Made, (5) Institutional Conflict-Type, (6) Geographical Locale, (7) Did Jesus Assume Messiahship, or Otherwise Indicate it? (8) Jesus' Use of Old Testament Scriptures, (9) Opponents Use of Interrogation, (10) Jesus' Use of Counter Question. The second method is Analysis by Discourse. This is done under three subheads: (1) Prolegomenon, a presentation of the fundamental background factors from which the particular charge (or question) is derived. (2) The C h a r g e (or Question), which is made in the particular situation. (3) Jesus' Reaction. In the latter instances exegetical interpretations are necessary for proper understanding and presentation.

3. *Conclusions* (*Part* 1). The seventeen primary conflict-situations may be grouped under the following general classifications: Healings and Exorcisms, (1, 5, 6); The Tradition, (2, 3, 9, 10); Legal Matters, (4, 5, 11, 16); Theological Matters, (1, 6, 13, 15, 16); Messianic Implications, (7, 8, 10); Nationalism, (14); and, Jesus in the role of Offender, (12, 17).

(1) The Pharisees and/or their scribes as a group, or as individuals are seen as the chief adversaries of Jesus. They are so named in eleven of the seventeen situations. The Sadducees are the sole opponents in a single instance. They are seen once in association with the Pharisees and once as "Chief Priests and Elders."

(2) Ten situations take place in Galilee, while the remaining seven transpire in Judea.

(3) Transgressing the Tradition (the oral law) is responsible for most of the charges against Jesus.

(4) In Galilee the Pharisees and/or their scribes, lead the attack against Jesus; in Judea the Pharisees are seen only once as the sole adversaries—there they are observed in coalition with Chief Priests, Elders, Herodians, and lawyers.

(5) On six separate occasions (each in Galilee), Jesus assumes, or otherwise indicates, His messianic consciousness. Not once, however, is He seen assuming or otherwise indicating Himself as Messiah while in Judea.

(6) Twelve times Jesus quotes or otherwise refers to the Old Testament Scriptures. Of the seven instances in which He quotes Scriptures in Galilee, His references are: three from the Prophets, two from the Writings, and one from the Torah. In Judea He refers to the Old Testament Scriptures five times

—once from the Prophets and four times from the Torah.

Conclusions (Part II). This investigation reveals that Jesus as seen in the Synoptic Gospel records does not follow any definite behavior-pattern, while involved in the diverse tension-situations present in the social intercourse of the Palestinian community of the first century A.D.

Moreover, it also reveals certain fundamental characteristics of Jesus' behavior in the total framework of the controversies of His time:

(1) In the absence of a particular "behavior-pattern," Jesus seems to have certain basic principles by which His behavior-in-conflict-situations is conditioned.

The essence of religion is not an empty ceremonialism, nor observance of a set of rules, but a total attitude generated by love of God and love for one's neighbor.

Hypocrisy and corruption as religious evils parading under the disguise of religion are an abomination.

All persons irrespective of race, color, or other circumstances are children of a common Father—God, and as such share His concern.

Loyalty to God is man's supreme responsibility.

These principles are developed under the light of the increasing awareness of Jesus' messianic vocation.

(2) Jesus brings a fresh, unique spontaneity to each new situation.

(3) Jesus is a revolutionist, with an iconoclastic tendency.

(4) Jesus is openly opposed to the social and religious status quo.

(5) Jesus Himself feels it necessary at some points to precipitate a conflict-situation by challenging the members of the religious hierarchy.

(6) Jesus is not seen here "courting" conflict, nor is He seen avoiding it by abandoning His principles.

(7) Jesus' behavior here is void of any compromising aspects.

(8) Jesus is opposed to both the scriptural literalism of the Sadducees and the "tradition-minuta" of the Pharisees.

Dean, Turner Theological Seminary, Morris Brown College, Atlanta, Georgia. A.B., Morris Brown, 1934, S.T.B.; Boston, 1944, S.T.M., 1946, Ph.D., 1957.

It is easier for a man to keep at home, than to keep himself when he is abroad.—Thomas Kempis.

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The Church and Education

MR. H. K. ALLEN

For so many years there was a conception prevailing among many of the people of this nation that our elementary and high schools were primarily the first source of our American education, while our colleges and universities represented the capstone of our finished education and only those persons who had enjoyed the benefits of much training within their walls, shared the ideas and expressed knowledge of their learned faculties could materially aid in the building of a better world. Most educators in the past have been on the side of those who favored academic over practical studies in our high school curriculum; as a result of this, the trend of thinking of a vast number of our modern youth has been towards academic attainment only. A number of leaders in both the field of secular and religious education have had occasion recently to give this matter some more thought. In the light of this new thinking, we are now discovering new horizons in the field of secular education. No longer do we cleave to the idea that our educational standards must be decided solely by academic attainments. The fact that African Methodism is putting increasing emphasis on Christian education from the local church level up, is a very healthy sign that we mean to begin keeping pace with the progress made in the field of secular education.

Too much praise cannot be heaped upon those sons of Allen who administer the Affairs of Allen University, deep in the heart of the southland for their undaunted courage in demonstrating what Christianity means to men in extreme emergencies. Certainly the courage to admit students of another race and nation in the face of a protest from the powerful state of South Carolina and with the threat of much material loss speaks louder than any feeble voice anyone might utter here today. It is mute evidence that this church of ours has men who are willing to hold onto high ideals and enthrone Christianity at the expense of dethroning the dollar.

Secular education has been the prime stimuli of our social order, which has bred class and race divisions among us. True, enough, it has produced a higher economic order in America, but along with this higher economic order have come g r e e d, avarice, and corruption, which now threaten the very citadels of our most cherished institutions. The rapid progress made by business and industry in the last

three decades emphasizes the need for the trend towards decentralizing education; therein is the challenge to the church to so expand its program of Christian education till it bridges the chasm of social divisions between workers of brain and workers of brawn, between Americans who have pigment in their skin and those who have none. It has been thought by many business leaders that our American educational system has been a captive of certain high institutions of learning and need to be retrieved for all the people.

In the light of our present day thinking about education, we need to examine and freshly justify the vocations of the merchant, the realtor, the insurance agent, and the labor organizer. Why should they not join the industrial and professional groups in standing before a Christian company telling what their services are and justifying them before the world. Christian education must emphasize that a test of vocation and divine calling is service rendered and the psychic and social incomes that derive therefrom rather than the purely monetary. In Christian education, we must infuse all professions with a sense of ancient and honorable service. The modern trend of education today is to help us to recognize that common to every vocation is the summon to the ultimate sacrament of life. This should be a cheerful and gracious commitment to the skills and tasks at hand or a prayerful and sacrificial devotion where the exigencies demand.

For so many years secular education has provided us with the tools with which to build a better world. The church is challenged to-day as never before to give substance and form to the knowledge and create within us the will to use the tools so provided.

In the words of a highly educated scholar, both practically and academically, St. Paul as he wrote to a young minister, Timothy, he said, "Do your best to present yourself to God as one approved, a workman who has no need to be ashamed, rightly handling the word of truth."

With 118 approved colleges and universities turning out annually some 15,000 people with bachelor degrees and some 900 with masters, we need not be ashamed of our training as a race; owning as we do some 14 banks with capital in excess of $35,000,000.00, with 102 savings and loan associations; with 112 credit unions; with 56 major life insurance companies holding more than $195,940,231.11; we need not be ashamed of our place in American life.

We beseech you brethren and colaborers in God's vineyard whether you be minister or layman to study anew the trend of education and the challenge of today. Modern education must not tolerate barriers between God's children because of race, class, social, or economic status. It must so narrow the chasm between man and man 'til there will be no room for bigots like Orval Eugene Faubus in Arkansas or elsewhere to thrive on drunken use of power delegated to them.

—East St. Louis, Illinois

The report was read before the 85th Session of the Illinois Annual Conference, October 4th, 1957, Peoria. Mr. Allen is Director of Christian Education, the Quincy District, Vice-President of Unity Mutual Life Insurance Company, and a member of Shiloh African M. E. Church.

LILLIAN SMITH OF CLAYTON, GEORGIA

By HOMER A. JACK

Of the half-dozen symbols of integration in the south during the decade before the U. S. Supreme Court school decisions, Lillian Smith of Clayton, Georgia, was the most outstanding. For twenty years and more she worked openly against segregation, while the Faulkners, the McGills, the Cohns and the Carters were silent or, at best, "separate-but-equalers." There were other anti-segregationists in the south, such as Judge J. Waites Waring, Dr. Geo. Mitchell and the late Will Alexander, but none was as widely known in his own region or in the nation as a whole.

Since the Supreme Court decisions, relatively little has been heard of Lillian Smith. Has the world, and even the south, passed her by? Are there now many symbols of desegregation in the south? Has she abandoned the south for wider frontiers?

Still a Prophetic Voice

To visit Lillian Smith in her home on Screamer mountain, overlooking Clayton, Georgia, is one of the intellectual — and emotional — experiences of our times. One needs only listen to her first sentences to realize that she is still a prophetic, if lonely, voice in the south today. Since April 1953 she has written two books, spent six months in India, and had two battles with cancer (from which she has emerged well and strong). She is, however, still very much atune to the events happening in her region. In February 1954 her plain-spoken manual on desegregation, *Now Is the Time,* was published. She is now finishing a novel, entitled *One Hour,* and is about to start a book on India's political leaders. But she is still watching the south, still keeping her lines open all over the region, still working with groups and giving lectures whenever she is asked and wherever she is permitted.

Miss Smith was of course grateful for the initial Supreme Court decision outlawing segregation in the public schools. She is doubtful, however, of the wisdom of the court's own implementation of its decision. "I am by no means sure I am right —it is a complex situation—but I feel the psychological moment to have begun desegregation was immediately after the first decision, since the initial reaction of many southerners was a good one," she says. "There was one golden month when southern people would have yielded to reason and conscience."

Because of the delay, the reactionary groups have had time to marshal their forces and devise their clever schemes for arousing the fears of the people. In spite of their attempts, Miss Smith points out, there has been surprisingly little physical violence; mostly there have been violent words and covert threats. Klan parades and mobs at universities have aroused anxieties even in the minds of many white southerners who are personally quite willing to accept integration if it can come about peaceably. The violent group is extremely small numerically. Their words and acts are aimed, Miss Smith thinks, not nearly

so much at terrorizing the Negroes as at terrorizing the liberal whites. If they can create panic among the decent, God-fearing southerners, they can maintain the status quo, for there can be no big changes in the south without the acquiescence of large numbers of the white people.

While many liberals, northern and southern, are today striking tragic poses about the south, Miss Smith is unusually hopeful. She sees many oases of desegregation springing up and getting greener and greener. She sees the south, since the Supreme Court's last school decision, as not apathetic but activated—"activated by the germinal idea of human dignity, its meaning to a man's soul and mind as well as to his body." She hears the south talking, and talk is good for people, she says; it tends to bring about change, for better or for worse. What troubles her is that the angry, hating, frightened people are doing most of the talking. "Negroes working for integration can get a hearing in the national press and weeklies; but a white southerner who works for integration—well, how many of them have you heard on television networks?" She laughed and added: "You see, a Negro working against segregation is working for his freedom; a southern white working against segregation is working 'against the white race,' against southern custom, sometimes against old family beliefs. People actually look with suspicion on such a person, doubly so on a woman."

In answer to a question as to how a writer feels when "smothered" she replied: "It hurts, of course it does. But one can't fight personal battles, for there are bigger things." What worries her, she said, is that the north is not getting the full picture. "The north knows all about the gradualists, the 'moderates,' the separate-but-equalers. The north knows all about the Talmadges and the Byrneses. But does it know about the thousands of white southerners who are quietly working day after day, who are speaking out in their small towns, their clubs, their churches? The north hardly knows they exist."

Asked for some percentages, Miss Smith laughed and said: "My guess is that two or three per cent of the people are violent, conscienceless people who would do almost anything. Another ten per cent talk a bit loudly against Negroes and 'those white communists.' A total of fifteen per cent are willing to break the law—if they think they can get by with it—to maintain the status quo and to intimidate people." But swing to the opposite pole and see what we find. She thinks two or three per cent of the whites would run graves risks of life, job and popularity in order to defend the Negro's right to his full share in our democratic life—"not for the Negro, but for the preservation of human freedom and decency." Another ten per cent are working to change people's minds and prepare them for a more democratic and integrated way of life. Some of these speak out boldly on a local level and run risks; others speak more cautiously and run smaller risks. And another ten per cent will protect Negroes from being hurt and grossly discriminated against. "That leaves

us," she says, "a middle group of about forty per cent who are neutral, and about ten per cent who are for segregation but would not break the law to maintain it, and about ten per cent who are for integration but would not inconvenience themselves to bring it about."

The Taboo of Silence

Miss Smith affirms, however, that more people today are speaking out for segregation than are speaking out for integration in the south. Those who basically believe in desegregation are afraid of breaking the old taboo of silence. She acknowledges that the curtain of silence is stronger than the wall of actual segregation. As she pointed out in her *Killers of the Dream,* it has always been quite acceptable in the south to cross over the segregation line "if you don't leave any footprints." "Break segregation in fantasy and act," she says, "but as long as you deny you do it, you can convince yourself and your region that maybe you have not." She smiled as she added: "I love my region and my people, but they are like the Irish: complicated and lovable, exasperating and illogical, yearning to be good and aching to be bad, and overflowing with fantasies. That is why I like to write about them. The people of India are similar. I felt entirely at home there."

Miss Smith is seriously concerned about her region's lack of organizational and individual leadership. "Unlike the people of India," she observes, "we in the south do not have intellectual or moral giants for our leaders. Never from white or colored groups has a Nehru come, or a Gandhi, or a Narayan, or a Radharkrishnan. We settle for small minds and small acts of courage. The spiritual insight of our leaders has, up to now, been foggy." As for organizations, she feels that the Southern Regional Council is the best the south now has. She is grateful for it and for the useful work it does, but feels it is somewhat lacking in imagination and daring.

As a longtime opponent of communism, Miss Smith feels that all forms of communism have the cheapening of man at the base of their philosophy. She reminds us that the south has been dominated by a one-party system and by an authoritarian idea called "white supremacy." She knows "too much from personal experience of the 'white' form of totalitarianism to be tolerant of any of its forms." She thinks there are almost no Communists in the south today, although between 1930 - 1945 there were a few. "Some of our sincere but impatient idealists and rebels, discouraged by faint-hearted liberalism, crept under the Communist wing." They seemed to follow the Communist line, to twist and change with it, but she believes they may have been only profoundly confused.

Leadership in the Churches

As for individual leadership against segregation, Miss Smith regrets that there is still no outstanding regional leader. Locally, leadership is developing rapidly, especially in the churches. "Many southern preachers, white and colored, are talking plainly about the situation. Many are taking stands for acceptance of all men in their churches. Many say segregation is wrong, un-

Christian. The preachers of the south are speaking out much more plainly today than are the editors."

Southern churchwomen, she said, have been speaking out for twenty years—at first only against lynching, but then against discrimination in jobs and voting, and now against the whole system of segregation. Miss Smith believes that the white women of the south speak out much more openly than do the men "not because they have less to risk in personal security, but because their dignity as women was more injured by the white supremacy system, by the tradition of concubinage which became quite widespread during slavery days and afterwards."

What has made Lillian Smith speak out in this manner? She was born near the turn of the century in Jasper, Florida. She went for a year to Piedmont College in Georgia and then studied music for four years at Peabody Conservatory in Baltimore. For three years she taught music at a Methodist mission school in Huchow, China. Returning to Georgia in 1925, she took over the directorship of her father's fashionable girls' camp, Laurel Falls. In China she saw colonialism and color intertwining. Her mind was shocked; her heart had already been shocked by the ambiguities of the southern way of life. She took her first open stand. Her work with girls and her study of psychiatry helped her gain more insight into her own mind and that of her region. Then she and Paula Snelling began a magazine called *North Georgia Review* and known later as the *South Today*. It was an invaluable medium of communication about the south, but they gave it up in 1946 "because it had grown too big and become a real business."

Leap into Literary Fame

In 1944 Miss Smith published her first novel, *Strange Fruit*. It thrust her into literary fame. Together with her nonfiction works *Killers of the Dream* and *Now Is the Time*, it has made her the most widely read writer on race relations in the world today. *Strange Fruit* has sold more than three million copies, has been translated into 15 languages, and is now selling 60,000 copies a year in the United States. *Now Is the Time* has sold close to 100,000 copies and can still be purchased in the hard-cover edition. The paper-cover edition has somewhat mysteriously disappeared from the newsstands. Why? Miss Smith does not know. Boycott? "I do not know," she says.

The reactions of her own south and her own Rabun county to *Strange Fruit* and *Killers of the Dream* were interesting. "I was not hurt physically, nor has any attempt been made to hurt me. I have received many threatening letters, mostly from out of the state—many from the north. I have lost many of my old friends. People as a whole have remained friendly. Some have managed this, however, by belittling the importance of what I have written and done. This is, of course, to be expected."

Something of the same nature may be happening to her on the national level today. There has been, as her friends note, a curious "forgetfulness" of her when southern writers are mentioned. This may or may not be a deliberate smothering. On the other hand, she recently lectured for four weeks at Vassar Col-

lege; her letters for the N.A.A.C.P. drew a tremendous financial response; her books are reviewed well and sell well. There is a strong reaction wherever she appears. Though her books and articles may at present be "unmentionable," they are not forgotten.

Primer for Northerners

To the question "What can the northerner do?" Miss Smith has five succinct answers. First, northerners should continue to criticize both segregation and racial violence in the south—not as notherners with a holier-than-thou attitude, but as deeply concerned human beings and with objectivity, friendliness and humility. S e c o n d, northerners should stop using the phrase "the south." There are many souths today. They should refer to specific incidents and specific places, if possible. Southern people tend to share certain attitudes toward criticism from without, certain fears about plain speaking from within, but the practice of segregation varies widely from place to place.

Third, northerners should try to communicate with those in the south who are opposed to segregation. They should urge that white southerners who are opposed to segregation get a national hearing. Many northerners, Miss Smith says, can be against segregation without running a single risk; no southerner can: for him there is always risk and loneliness. She urges northerners to keep the lines of communication open by writing encouraging letters to individuals in the south. Fourth, northerners should avoid the use of misleading verbal stereotypes such as "extremists" and "moderates."

Lastly, Miss Smith urges northerners to work on their own problems. She thinks that racism is easier to fight in north. When northerners fight discrimination they are at worst opposing their neighbors; when southerners fight segregation "they are opposing their own mothers and fathers, often, and their own childhood memories." She adds, knowingly: "Don't let the cancer metastacize and spread. If you had no discrimination in the north, we could more easily get rid of segregation here." Miss Smith asks northerners especially to stop talking about "giving the south plenty of time." Timing is important, in everything from tennis to music, but for a white man to talk as if he has the right to determine when the segregation of Negroes shall end is monstrous arrogance. "It is like deciding," she says, "how long the children of Asia should starve or freeze."

Miss Smith was deeply moved by the nonviolent protest in Montgomery, Alabama — doubly so since she has been twice to India and has followed the Gandhian philosophy and studied its techniques for many years. "For a decade," she recalls, "I have worked on the Gandhian Committee for Racial Equality with special warmth, because I believe means are as important as ends and I do not think the human condition can be changed by violent means." She considers love and nonviolence especially powerful weapons in the south, where violence is feared by whites as much as by Negroes. "The Montgomery Negroes have succeeded in keeping the protest on a higher

level than I had thought possible," she said. This kind of fighting, she feels, is not fighting but growing; and the Negroes in the south are growing — in hope and confidence and in gaining objectivity. Brave they have always been: "They have quietly endured, and the wise ones have conquered hate."

Lillian Smith is still the best symbol of integration in the entire south, even though her voice at the moment has been muted. More southerners are reading *Killers of the Dream* today than ever, and many are reading *Now Is the Time.* Perhaps some editors are allergic to her accent; but, she asks, is that really important? This she does think important: "Nobody should dare speak 'for the south.' The wisest of us can only speak about what is on our mind and heart, what we have learned from our own personal experience and from our study. A writer's strength and validity lies in listening to that small, quiet voice within and speaking its words truly. That is the best we can do. And only this way can each of us find a small fragment of the truth."

—*The Christian Century*

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THE REVIEW'S RECOMMENDED READING

By MISS CLARISSA BROWNLEA

Being and Believing, By Bryan Green, New York, Scribners, $2.50.

The Book of Revelation, A New Translation, By J. B. Phillips, New York, Macmillan, $2.00.

God, Gold, and Government, By Howard E. Kershaw, New York, Prentice-Hall, $1.50.

Aspects of Human Equality, edited by Lyman Bryson, Clarence H. House, Louis Finklestein, and R. M. McIntosh, New York. Harpers, $3.50

Battle for the Mind, By William Sargent, Illustrated. New York, Doubleday. $4.50.

The Supernatural Origin of the Bible: A Study of Ten Points in Evidence for Divine Authority, By Kenneth James Newton. New York. Exposition. $3.00.

A Treasury of Story-Sermons for Children, edited by Charles L. Wallis, New York. Harpers, $3.95.

Go South To Sorrow, By Carl T. Rowan. New York. Random House. $3.50.

The Coming of the Civil War, By Avery Craven, The University of Chicago. $5.00.

The Twelve, The Story of Christ's Apostles, By Edgar S. Goodspeed, Philadelphia, Winston. $3.50.

Ethiopia, and Eritria, By E. Sylvia Parkhurst and Richard K. P. Parkhurst, 366 pp., Lalibela House, 3 Charteris Road, Woodford, Green Essex, England. $3.50.

When Egypt Ruled the East, By George Steindorff and Keith C. Seeis, Chicago, $5.75.

Billy Graham, The Personal Story of the Man, His Message, and His Mission, By Stanley High, New York, McGraw-Hill, $3.95.

The Day Christ Died, By Jim Bishop, New York, Harper and Brothers, $3.95.

Memoirs of a Monticello Slave, by one of Thomas Jefferson's Slaves. The University of Virginia. $3.50.

The Race Question in Modern Science, A Symposium, 373 pp., By William Morrow. New York. UNESCO. New York. $5.00.

Contemporary African Continent in Transition, By T. Walter Wallband. New York. Nostrand. $1.25.

They Met at Calvary, The Crucified Christ—Their Saviour and Ours, By W. E. Sangster, $2.00.

Evangelism in A Changing America, By Jesse M. Bader, St. Louis, Bethany. $3.00.

Philosophy of Religion, By David Elton Trueblood, New York. Harper & Brothers. $5.00.

The Gospel We Preach, By 65 Lutheran Pastors, Rock Island, Illinois, $3.50.

How To Study Your Bible, By Lloyd M. Perry and Walden Howard, 211 pp., Revell, $4.00.

Prayer Can Change Your Life, By William R. Parker and Elaine St. Johns Dare, New York. Prentice-Hall. 262 pp. $3.50.

This Conflict of Race

By J. CLAUDE EVANS

And God hath made of one blood all nations of men for to dwell on the face of the earth. Acts 17:26

THESE WORDS of Paul in the text were addressed to a group of people from many lands who had gathered on Mars Hill in the city of Athens. It was the custom of the time for all interested people in Athens and strangers from abroad to gather here to discuss the latest items of interest in philosophy and religion. And Paul says to this conglomerate crowd: "God hath made of one blood all nations of men." While these words look harmless enough, we must remember that the races and nations of Paul's time lived together in a state of suspicion, misunderstanding and hatred. The Jew hated the Samaritan; the Samaritan hated the Jew. The Greek despised the Roman as a pretender of culture; the Roman looked at the Greek with a feeling of inferiority and therefore compensated with arrogant military conquest and aggression. So Paul's words were full of meaning.

We today also live in a world of races and nations, and these races and nations to a great extent regard each other with suspicion, misunderstanding and hatred. One example of this prejudice between races is the prejudice between the whites and the Negroes of America. This prejudice has traditional rootage in the slave days of the Old South and cannot be understood apart from this background. Once the Negroes were simple, illiterate tribesmen brought over from Africa to labor as slaves on the plantations of the New World. They belonged to the slave class; the whites belonged to the property-owning class. Even the non-property-owning whites, who were free, looked upon the Negro as belonging to a lesser class. With the passage of time, this attitude became rooted in the judgments of the people of the South. As these judgments became a part of the cultural heritage, they soon became prejudgments, or prejudices, handed down from generation to generation.

SOME FRUITS OF PREJUDICE

When a person has a prejudice, the prejudice affects the way he acts. Consequently, the prejudice of the South has resulted in discrimination against the Negro. In many states the Negro schoolteacher is not paid as much as the white schoolteacher despite the fact that both may have the same qualifications. Or again, the political organization in many

areas is such that the Negro is not allowed to vote despite his constitutional guarantees. The South Carolina state democratic convention in recent session refused even to consider the idea of allowing qualified Negroes to vote, despite the fact that the resolution was signed by twenty-one white citizens of high standing and idealistic purposes.

PREJUDICE BETWEEN ORIENT AND OCCIDENT

Racial prejudice in the South, however, is but a mild reflection of the racial prejudice around the world. The Second World War is now bringing these festering conflicts to a head. Probably the most notable example is the racial antagonism between the Orient and the Occident. During the First World War Japan fought with the Allies, and the Japanese were called our little yellow brothers. In the inclusion of a statement of racial equality in the Covenant of the League of Nations was denied. To this, despite the fact that the "Gentleman's Agreement" had reduced Japanese immigration to a mere trickle, the United States added the Oriental Exclusion Act of 1924. Thus the Occident reacted to the Orient.

But the Orient also reacted to the Occident. The nationalistic pride and racialistic prejudice of the Occident played into the hands of the newly revived Shinto religion of Japan supported by the military leaders. The ancient beliefs of the divine destiny of the Japanese people—whose emperor "descended directly from the gods"—were resurrected to support the modern industrialized and Westernized Japan. While accepting Western technological culture, she for the most part rejected Western religion. In 1934 the dagger was pulled from under the belt with the beginning of the Chinese aggression. It took seven years and a Pearl Harbor for the Occident to discover that this aggression was a symbol of the world crisis. Now the little yellow brothers have become "the little yellow bellies."

Christianity has the solution to this world conflict of races and nations, and that solution is embodied in the words of Paul in the text: "And (God) hath made of one blood all nations of men for to dwell on the face of the earth...." What do these words mean?

GOD IS FATHER OF ALL

Paul was saying, in the first place, that Christianity is related to this knotty problem of racial and national relationships, because God is the Father of all races and nations. "And *God* hath made ...." God the Father of our Lord Jesus Christ is also the God and Father of all people. Ours is a universe. The Christian God is the only real God, and he is the Father of all mankind.

Since God is the spiritual Father of all men, then the prime religious duty of all his sons is to love God with all one's heart, mind, strength and soul, and to love one's neighbor as well as one loves one's self. "Who is my neighbor?" asked the religious seeker of Jesus. Jesus answered with the parable of the Good Samaritan. This parable cannot be rightly understood unless one remembers the relationship between the Jews and the Samaritans that existed at the time Jesus lived. The Jew hated the Samaritan. To keep from going

through a piece of Samaritan territory three miles wide on the way to Jerusalem, the Jew would walk as much as fifty miles out of his way to stay in Jewish territory. The Samaritan also hated the Jew. In his turn, he would scatter the bones of the dead in this three-mile stretch of land so that any venturesome Jew, who might attempt the short-cut, would probably touch one of these bones and be therefore declared unfit to partake of the ceremonial feasts. Against this kind of background, Jesus gave the parable of the Good Samaritan. Who is your neighbor that you should love? Any person of any race or nation who is in need.

THE LOVE COMMANDMENT

But how can you be sure that your love for your neighbor is Christian? Jesus gave the answer when he added the phrase "as yourself" to the "love commandment." Love toward a person becomes Christian when you love the person as much as you love yourself. Whatever right you demand for yourself, you must seek to give to everybody else. Whatever privilege you have, you must seek to give to everybody else. Politically, that means that if we want to live in a democracy, we must give the right to vote to everybody on equal basis regardless of race. "But some people aren't intelligent enough to vote," some people say. Granted; then make the qualifications for voting one of education and not one of the color of a person's skin. Treat the other person politically as you would treat yourself. If you don't believe this, then for honesty's sake don't prate about how this war is a war for democracy.

Economically, the love commandment of Jesus can be implemented by equality of opportunity. When Christians begin talking about loving one's neighbor economically, someone says, Well, just dividing the wealth of the world is no solution because in ten years it would all be back in the same hands as before. That, within limits, is undoubtedly true. The mere division of wealth indiscriminately is no solution; but the solution can be found by giving to all economic equality of opportunity. Thus, in South Carolina, in place of the seventeen counties which in 1939 had no Negro high schools, the principle of equality of opportunity would demand that these high schools be provided. On the national scale, permanent peace will be a rainbow's pot of gold unless among the nations there can be assured this same equality of opportunity in regard to natural resources and raw materials. The old divisions of the have and have-not nations must be changed so that all nations will be *have* nations.

'PURE RACE' AN ILLUSION

A second meaning of Paul's words is that there is no such thing as a pure race. God hath made "of one blood" all nations and races. Blood in biblical literature stands for the inner source of life. Without blood, the inner source of life is gone; death sets in. Therefore, what Paul was saying was that in all men, regardless of race or nation, this inner source of life is the same. Christian theology goes even further and says that this inner source of life is the spiritual entity which relates man to God. It is his soul, and all men have

souls. Moffatt translates the phrase, all men come "from a common origin," but the meaning is the same. If we all come from a common origin, then manifestly there is no such thing as a pure race.

That is what the Bible says. What does science say? The same thing. Anthropologists are saying that there is no such thing as a pure race. One British anthropologist has recently advanced the theory that the white race is actually a mixture of three basic racial stocks: the Caucasian, the Mediterranean, and the Negroid.

NO SUPERIOR RACE

In the third place, Paul was saying that there is no such thing as a permanently superior race. God hath made "all nations." Therefore, from the concept of God we have in Jesus, we know that God did not make one race foreordained to be permanently superior over other races. The soul of man, the inner source of life, is the same in all people. There is, consequently, in all men enormous spiritual potentiality capable of almost unlimited growth. Hence, there is no such thing as a permanent superior race. History bears out the contention. Down its streams have come many races and nations superior in their times: the Hittities, Babylonians, Egyptians, Assyrians, Greeks, Romans, and so on.

Whenever one race or nation sets itself up as superior to another race or nation, the inferior group reacts in one of two ways. One way is the way the Germans reacted to the Versailles treaty and the Japanese reacted to Western culture. They quietly bided their time with bland smiles of diplomacy. Then, in the night seemingly (but the night was our own blind selfishness), they struck with as unprincipled aggression as the world has seen.

On the other hand, a second way inferior races or nations react to superior races or nations is in terms of overcompensation. Here, fortunately for us, the Negro has chosen to act. To succeed in such a world, he knows that he has to be more than average; he has to become the best. Hence, he works harder than anyone else. He gets up earlier. He stays up longer. With the result that some of them become better than the superior race.

THE WAY TO GREATNESS

If there is no such thing as a permanently superior race, what then of the contributions the white race has made to the world? What of the inventive genius, the business acumen, the political institutions of Western society? Surely these are of value. Yes, they are of value; but the only way to preserve them is to share them with all nations and races. If we want our racial talents to endure, we must face the world in terms of service. They cannot be forced upon the world; they can only be shared with the world. The greatest nation, therefore, will be the nation that shares the most. Jesus spoke of this long ago: "he that would find his life must lose it for my sake." To make our race great, we must make it become the chief servant of all races. That is the call and destiny of any nation or race who chooses to worship the God and Father revealed in Jesus Christ.

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Sermon Brief

"Subversion in The South"

By DONALD HARRINGTON

"Though a large part of our country is not yet aware of it, and our Federal Government seems to be asleep at the switch, the United States is in the thoes of its worst internal crisis since the Great Depression of 1929-33 and probably the next to the worst in its entire history. Not since the days of the Civil War have the prospects of internal conflict on a wide scale within this land been so ominous and threatening. What began as a cloud on the horizon of our race relationships no larger than a man's hand has become of thunderhead proportions, dominating the whole sky.

D. Harrington

"The problem is a deliberate campaign throughout the South though not in all places yet, and there are patches of brilliant sunlight here and there, to nullify the Supreme Court's decision against segregation in the public schools, to defy and discredit the Supreme Court itself, to call up white mob rule called 'the court of public opinion' to keep the Negro subject and intimidated and to continue to rob him of his equal rights as an American. It is a campaign which has seen the resurrection of the Ku Klux Klan into open operations once again, the organization of extremist, white-supremacy advocating White citizens Councils, the development of the most vicious, hate-arousing, violence-inciting anti-Negro propaganda featuring luridly the sex angle that this country has ever seen. It has seen the open association with this effort of the very persons sworn to uphold law and order, sheriffs, chiefs of police, governors, mayors, U. S. Senators, even a former member of the Supreme Court. There have been increasing incidents of violence against Negroes. In many places life has been made economically impossible for any Negro who holds up his head and tries to exercise his American right to vote. Against those who resist the economic weapon, is added threat and actual violence. Such violence usually goes totally unpunished.

"What is most frightening of all is that so far our Federal Government has failed to take this ominous subversion in the south seriously. It is subversion, in the true sense of the word. It undermines respect for law and order in this land. It undermines the Federal system with its democratic guarantees to all citizens. It undermines the precious concept of the equality of all men under the common law. It undermines the national security by dividing us at home while we have dangerous foes in the larger world. It undermines our country's good name before the world and handicaps her in her struggle against the communists for the respect and support of hundreds of millions of the world's dark skinned peoples.

"In the name of moderation our

PHOTO—"Editta Sherman," Sherman Studio, Carnegie Hall, N. Y.

Government is allowing the white supremacy extremists to take over throughout the south. In the name of moderation it has allowed the southern moderates to be silenced. Our President's silence and failure to bring the full power of the Justice Department into action for the protection of the rights of Negro Americans in the south is not moderation. It is rank appeasement. It will not succeed any better than did appeasement of Hitler. What is required now is 'firmness in the right' and insistence by our government of obedience to our Federal laws throughout this land. Let the President speak! Let the Justice Department act! They will have the support of all loyal and right-thinking Americans, and of all good men throughout the world."—D.H.

"The Mystery of Easter"

The All-important Mystery That Easter Unfolds

By GEORGE WAYMAN BLAKLEY

Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed. I Cor. 15:51

We are born into a world of mystery. We spend our pilgrimage exploring this earthly abode and when the shadows fall and we must fly away we leave behind us, *hills too far for our feet to climb; goals too far to gain,* and mysteries that baffle our greatest wisdom. Paul says, *At present all we see is the baffling reflection of reality; we are like men looking at a landscape in a small mirror.* (I Cor. 13:12) Sir James Jeans, in his book, The Mysterious Universe observes that, *Standing on our microscopic fragment of a grain of sand, we attempt to discover the nature and purpose of the universe which surrounds our home in space and time. Our first impression is something akin to terror. We find the universe terrifying because of its vast meaningless distances; because of its inconceivably long vistas of time which dwarf human history to the twinkling of an eye; terrifying because of our extreme loneliness. But above all else the universe seems terrifying because it appears to be indifferent to life like our own.*

Into such a world of mystery we have come and we face the all important questions, whence? why? whether? Sir James Jeans, reading more with the precariousness of human life in this universe asks, *Is this, then, all that life amounts to? To stumble, almost by mistake, into a universe which was clearly not designed for life, and which, to all appearances is either totally indifferent or definitely hostile to it to stay clinging on to a fragment of a grain of sand until we are frozen off, to strut our tiny hour on our tiny stage with the knowledge that our aspirations are all doomed to final frustration, and that our achievements must perish with our race, leaving the universe as though we had never been?* But long before Sir James upon the scene Job, the man of Uz, faced this dilemma and mystery and raised a question that has come ringing down the years, *If a man die, shall he live again?* Of all the mysteries in this universe of mysteries, this is the all important one.

The hymnodist of an earlier day expressed this concern in these familiar words, *Soon as from earth I go, what shall become of me?* Is there any future worth striving for, or are we to be swallowed up in a fathomless abyss of nothingness? What, for example, of Walter White, a great champion of brotherhood, equality of opportunity for millions of Americans who have only been allowed to eat the crumbs from the table of our Democratic abundance? Does a tiny funeral urn hold all there is or is to be of Walter White?

Sir James Jeans says, *Astronomy suggests the question of our future, but, I think we must turn to physics for an answer.* While we Christians have appreciation for the marvelous contributions that science has made of our well being; for light upon this all-important mystery concerning the whence, why and whither of human life we turn to the Bible. Paul must have faced this question when he wrote the Corinthian Christians concerning the resurrection of the dead. He avowed that, our Easter Celebration based upon the resurrection of Jesus from the dead, is the very heart and core of our faith. He reads into the records, for all times, proofs of the fact from which he argues. His testimony is not second hand. He wrote, *I passed on to you Corinthians first of all the message I had myself received that Christ died for our sins, as the Scriptures said He would; that He was buried and rose again on the third day, again as the scriptures foretold. Then he documents his witnesses. He was seen by Cephas, then by the twelve; subsequently He was seen by over* 500 *Christians.* (Most of these persons were alive at the time Paul wrote the letter) *Then He was seen by James and last of all by me. So as death entered the world through a man, so has rising from the dead come to us through a man.* And Paul goes on to state that this resurrection fact is so complete and all-inclusive that its benefits will be extended to the quick and the dead. So Paul said, *Behold, I shew you a mystery, I tell you a secret. We shall not all sleep but we shall all be changed.*

You see Paul shared the viewpoint of his day that Jesus would soon return in power even before his generation had passed away. He had made the mistake of fixing a time table for Eternal Wisdom and Love. But for living and departed Christians, Christ would be resurrection and life. The corruptible would put on incorruption and the mortal immortality. To state it simply Paul was saying that there is a future of good beyond the grave for those who believe in Christ.

This, then, is the joyous note of Easter. This then is the light that Easter sheds that as the tree, cut down, may bud and bring forth another; seeds planted may die and live again more lovely than before; so man lays his dead away and approaches his own grave in the faith that we shall live again. And the desire to live on is a normal yearning of the human heart and has been through the years. Some modern sceptics claim that they have no desire for survival. For such persons life has reached the zero point. Anybody who is getting anything worthwhile out of life wants to live on. Paul said when we lose this desire

we lose a great incentive to noble living. *If, he asks, I have fought with the wild beasts here in Ephesus, what is the good of an ordeal like that if there is no life after this one?* We might as well adopt a policy of bold futility and *eat, drink and be merry, for tomorrow we die.* And what kind of a world would we have if everybody lived liked that? What a difference it makes in life the direction in which one pitches his tent toward Sodom or the oaks of Mamre? In that familiar chapter of the Letter to the Hebrews, after flashing before our gaze some examples of men and women who had led lives of victory, the writer records:

All these maintained their faith but died without actually receiving God's promises, though they had seen them in the distance, had hailed them as true and were quite convinced of their reality. They freely admitted that they lived on this earth as exiles and foreigners. The fact is that they longed for a better country altogether, nothing less than a heavenly one. And because of this faith of theirs, God is not ashamed to be called their God for in sober truth He has prepared for them a City in Heaven.

This hope for survival tempers all our human passions; gives us strength to bear our burdens, adjusts all relations with our fellowman and keeps us humble at the feet of God.

So we sing our songs of praise and triumph today; we decorate our churches and revel in holy joy because Easter pulls back the veil of mystery and helps us see visions of our journey and destiny beyond the grave.

Consider how God designed to unfold this mystery before our eyes. When Jesus died on Calvary Divine Love was portraying your demise and mine. When on the third day morning Christ arose in triumph from the grave He opened wide the doors of the kingdom; He revealed the blessed secret of life beyond the power of death which you and I may share.

St. Paul African M. E. Church
St. Louis, Missouri

"WHEN friends grow old and the converse of intimates degenerates into vapid and commonplace civilities, these alone retain their steady value and cheer us with that true comfort which never deceived hope nor deserted sorrow."—Washington Irving on BOOKS.

EDUCATION is a companion which no misfortune can depress, no crime destroy, no enemy can alienate, no despotism can enslave. At home a friend, abroad an introduction, in solitude a solace, and in society an ornament. It chastens vice, it guides virtue, it gives, at once, grace and government to genius. Without it, what is man? A splendid slave, a reasoning savage.—Joseph Addison.

"The truth that I have tried to make clear will not find easy acceptance. If that could be, it would have been accepted long ago. If that could be, it would have never been obscured. But it will find friends—those who will toil for it; suffer for it; if need be die for it. This is the power of truth."

:With The Poets:

A CHRISTMAS PRAYER

We open our treasures and our gifts;
And some of it is gold,
And some is frankincense,
And some is myrrh;
For some has come from plenty,
Some from joy,
And some from deepest sorrow of the soul.
But Thou, O God, dost know the gift is love,
Our pledge of peace, our promise of good-will.
Accept the gift and all the life we bring.

—Herbert H. Hines.

TRUE BROTHERHOOD

God, what a world, if men in street and mart
Felt that same kinship of the human heart
Which makes them, in the face of fire and flood
Rise to the meaning of True Brotherhood.

—Ella Wheeler Wilcox.

MYSELF

I want to live with myself, and so
I want to be fit for myself to know;
Always to look myself in the eye.
I don't want to stand, with the setting sun
And hate myself for the things I've done.
I want to go out with my head erect;
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty-show.
I never can fool myself, and so
Whatever happens I want to be
Self-respecting and conscience-free.

CHRISTMAS IN THE HEART

It is Christmas in the mansion,
Yule-log fires and silken frocks;
It is Christmas in the cottage,
Mother's filling little socks.

It is Christmas on the highway,
In the thronging, busy mart;
But the dearest, truest Christmas
Is the Christmas in the heart.

THE NEW YEAR

A flow'r unblown: a book unread:
A tree with fruit unharvested:
A path untrod: a house whose rooms
Lack yet the heart's divine perfumes:
This is the Year that for you waits
Beyond tomorrow's mystic gates.

—Horatio Nelson Powers.

TO REV. MARTIN LUTHER KING, JR.

True greatness often pays a costly price!
For, like the waters of the Nile, it flows
Through barren deserts and thirsty meadows
Giving itself in selfless sacrifice.

Each age is lifted to a higher plane
By men of vision, sympathy and love;
And yet there is one thing history can prove—
Such men have always borne a cross of pain.

Oh, jewel that will shine for endless days,
Our hearts rejoice to hear the songs of praise
That swell from the lips of the grateful souls
You lifted from despair to honored roles.
Your deeds will let the world forever find
That greatness lies in service to mankind.

—Matei Markwei.
(From the Pittsburgh Courier)

"TO SEE"

We're here for more than greed and lust,
But to eat and sleep—
Ah! How low, the dust!—
That openeth not his eyes to peep—
At the mystery here!
God's great, and wonderful world!
The green rolling hills,
The quiescent vales,
The rocks and rills;
God's seas, and man's ships which sail;
The heavens, the stars at night!
The fresh wonder of a boy with girl!
The Sun of the day, the luminous light—
God's great Lamp of the world!
Silvery lakes and streams,
In which myriad life lives,
And by which, higher life dreams!
But spurn it all, and seek for gold,
Ask no questions, let the mystery be—
But mark ye well, so dead the soul—
That wishes never, to SEE!

Blind Bartimaeus wanted only, to see!
Put his name higher upon the scroll,
And leave it there through all eternity,—
He spurned the highest hopes of gold;
List his name with Bacon and Newton,
With those of Spinoza and Socrates;
With Columbus — who sailed uncharted seas;
He belongs to the clan of the astronomers,
Of learned men who search the heavens,
Brother of scientists;
Pin on him the insignia of the scholar,
Honor him as an alumnus of your school,
He spurned the generosity of alms and charity,—
Bartimaeus wanted only, to see!

A world of blind men, wanting to see!
O scholars! Beyond the arguments of mere theology!
Over the speculation of philosophy;
Taking up the arduous spade of archaelogy!
Seeking truth, beneath the shams of sophistry;
That oft lay beyond the moulding pages of history!
To see! Give men giant telescopes,
Great visions to cross the distant bars,—

(Continued On Page 69)

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Mrs. J. Redding Johnson
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WITH THE POETS

(Continued from Page 68)

Give men faith to envision great hopes,—
For man's earth-bound feet—wings to the stars!

—E. PAUL BEAVERS
Dyersburg, Tennessee

There is no basic difference between colonialism, and racial segregation, although naturally there are surface differences. At bottom, both segregation in America, and Colonialism in Africa are based on the same thing—white supremacy, and contempt for life.—Martin Luther King.

FORWARD EVER, BACKWARD NEVER.—Motto of Ghana.

"We prefer self-government with danger to servitude with tranquility."—Nkrumah.

A moron is a person who cannot think, and one of the benefits conferred upon us by the industrial revolution is that it has made it possible for morons to be successful.—Robert M. Hutchins.

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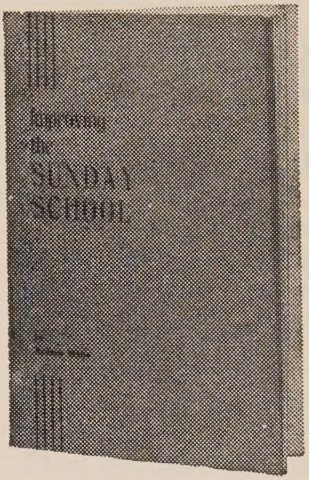

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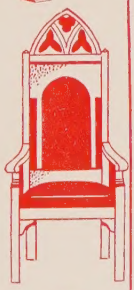

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The Church of the Nativity in Bethlehem is built over a grotto which marks the traditional site where Christ was born 2,000 years ago. On the floor of the grotto the exact spot of the Nativity is believed to be marked by the Star of Bethlehem. (Religious News Service Photo)